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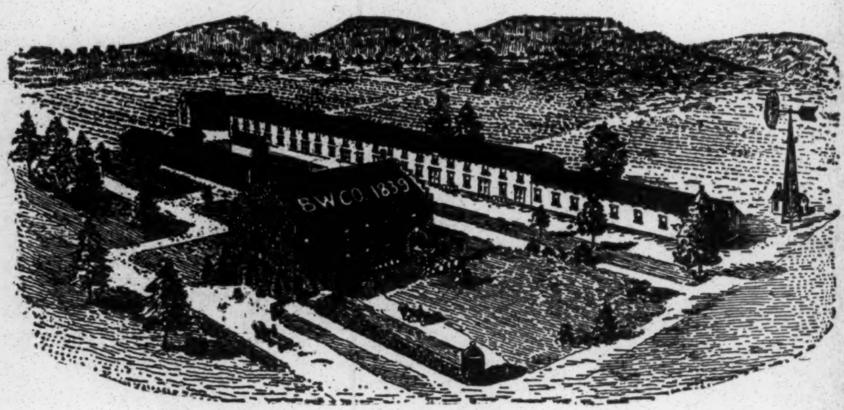

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THE

ECCLESIASTICAL REVIEW

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"BECAUSE THERE WAS NO ROOM FOR THEM IN THE INN."

THE inspired phrase, "because there was no room for them in the inn", has been incorporated into sermons and homilies since the earliest centuries of the Church. It has been the object of comment in numerous books and treatises dealing with the mysteries of Christ's life. Not infrequently its meaning has been obscured or misunderstood. There is a tendency to read into it a meaning which by the force of the words in their context and by traditional interpretation is not justified, namely, that Joseph and Mary were turned away from the inn rudely and unmercifully and with what, in the circumstances, could have amounted to little less than cruelty. Such an interpretation might seem to be suited to the purpose of pulpit exposition and enthusiastic piety but it does little credit to the cause of God's sacred Word and the science of biblical exegesis. The object of the present article is to present the meaning of this phrase in the light of its context and of traditional interpretation.

The Roman Emperor Caesar Augustus had issued an edict that a census should be taken of the whole Roman Empire. Palestine, though not strictly a province of Rome, was, in practice, a part of the Empire and subject to the census. As dutiful citizens Joseph and Mary went up from Galilee into the city of David called Bethlehem because they were of the house and family of David.[1] The journey (about 90 miles) along the main route over the hills and mountains of Ephraim and Juda brought them after four or five days of slow travel to the little town of Bethlehem (House of Bread). This town, though old and rich in the memory of its chief citizen David, was, nevertheless, quite small and insignificant. Only by reason of the census did it become for the moment a bustling center, teeming with life and activity. Countless others, like Joseph and Mary, had found their way back to the city of their family in order to be enrolled.

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[1] In taking the census the Romans accommodated themselves to the custom prevalent in the Orient, and especially among the Israelites, of registering according to one's house of origin. Evidently then, Joseph, a descendant of David, had lived at Bethlehem at an earlier period in his life.

" And it came to pass, that when they were there, her days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." [2] Joseph then must have sought shelter and room in the inn. We might reasonably presume that he first sought more comfortable quarters in some private home unless circumstances would incline us to conclude otherwise. Most of the families had probably already disposed of any additional space; the small price, or no price at all, exacted at the public inn was more suited to the poverty of Joseph and Mary than the recompense they might feel obligated to offer a family; and finally both Mary and Joseph may have sensed that a woman about to give birth to a child would not be overwelcome in a private family.[3] Consequently, in such circumstances, Joseph may not have tried to secure lodging in a private home but with a humility which emulated the humility of God's handmaid was content to seek space in the inn.

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[2] Many interpreters, especially those of more recent times, conclude from the phrase, " when they were there ", that Joseph and Mary were already resident in Bethlehem several days before the birth of Christ. Thus Lusseau-Collomb: " . . . the caravansary, where perhaps, Joseph and Mary remained several days." (*Manuel d'Etudes Bibliques* V.4, p. 306.) However, the words of this phrase in the original Greek do not force us to such a conclusion. The mention of " being there " may refer equally well to a space of several hours. Most early writers place the birth of Christ almost immediately after Mary's arrival in Bethlehem. Thus St. John Chrysostom: "As soon as they had ascended into the city, at once Jesus is born." (*In diem natalem Jesu Christ.* P.G. 49, 354.)

[3] This latter consideration has more force if we accept the remarks of Dalman: "Anyone who has lodged with Palestinian peasants knows that notwithstanding their hospitality, the lack of privacy is unspeakably painful. One cannot have a room to oneself, and one is never alone by day or by night. I myself often fled into the open simply in order to be able to think. At a birth alone is it customary to empty the house of its inhabitants." (*Sacred Sites and Ways*, p. 42, English Translation, Macmillan, 1935.)

Let us state at once that this inn where Joseph sought room was not what an American imagination might fancifully picture: some large structure where comfortable rooms and prepared meals were furnished to the guests. Our English word " inn ", in the sacred text, is a translation of the Vulgate Latin word " diversorium " which in turn, is itself a translation of the original Greek word " κατάλυμα ". This Greek noun, in its generic and ordinary meaning, signifies a place where one can find shelter for the night, hence a lodging place.[4] From the common use of the word, or its equivalent, in the New Testament, the Septuagint Old Testament, and Talmudic writings we can conclude, in the words of a noted author, that " on unfrequented roads, where villages were at great intervals, or even outside towns (Luke 2: 7), there were regular khans, or places of lodgment for strangers. Like the modern khans, these places were open, and generally built in a square, the large court in the middle being intended for the beasts of burden or carriages, while rooms opened upon the galleries all around. Of course these rooms were not furnished, nor was any payment expected from the wayfarer."[5] That some such inn was meant by St. Luke, is attested to by his use of the definite article with the noun, i.e., there was no room for them in *the* inn. He supposes the inn was well known, probably because it was public and very likely the only one since Bethlehem was a small town. At this inn then, Joseph sought lodging for himself and for Mary with Child. St. Luke informs us that there was no room for them in the inn. For that reason Mary brought forth her firstborn Son and laid him in a manger. The very obvious meaning of the sentence, therefore, is that Mary did not bring forth her Son in the inn but in another place where there was a manger.[6] Now, in the Orient, as in nearly all countries, a manger which would be built in such a way as to be capable of receiving a newborn child could only be located in an enclosure where animals are sheltered and fed, in other words, in a stable.

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[4] The exact genesis of the meaning is disputed. The verb *kataluo* means to loose. Some maintain that since the beasts of burden and travel were loosed of their packs, etc.; by the traveller about to put up for the night, lodging became an additional meaning of the verb. Others find the origin of " lodging " in the fact that the traveller, at the end of the day's journey, looses his tied-up garments. (Cf. Thayer's *Greek-English Lexicon of the New Testament.*)

[5] Edersheim, *Sketches of Jewish Social Life,* p. 49.

[6] This might seem like a very evident observation but so many conflicting opinions have been stated concerning this simple sentence that one is forced to accentuate the obvious. Thus some writers would maintain that Christ was born in the inn, and then, for want of a suitable crib, was placed in the manger.

A tradition which goes back in writing to the middle of the second century identifies the stable of Christ's birth with a cave or grotto on the edge of the town. Thus St. Justin Martyr (c. 160 A. D.) says: " Since Joseph had no place in this town where he might lodge, he went to a certain cave near the town. There Mary brought forth her Child and placed him in the manger."[7] A century later Origen testifies that even the enemies of the Faith admitted that in Bethlehem one could still see the cave in which Christ was born and in it the manger where He was laid.[8] St. Gregory Nyssenus mentions the cave, drawing a beautiful lesson from it: " When you see the cave in which Our Lord is born, think of the life of mankind, blind and buried under the earth, where is born He who manifests himself to those who walk in darkness and sit in the region of the shadow of death."[9] St. Jerome refers to Hadrian's attempt to desecrate the cave by raising a sacred grove over it in honor of Venus.[10] Eusebius narrates that St. Helena and Constantine perpetuated the traditional site of the cave by the erection of a basilica over it.[11] Substantial parts of that fourth century church still remain in the present basilica which one visits in Bethlehem. Beneath it one can still kneel in the cave where Mary and Joseph found shelter. An inscription on the pavement, in keeping with the simplicity of 1900 years ago, reads: " Here Jesus Christ was born of the Virgin Mary."

It is admitted that the present cave and the surrounding terrain have been somewhat altered in the course of centuries. We cannot be sure, but may legitimately suppose that the original cave was one carved by nature out of the limestone rock, and possibly enlarged and adapted by human effort. Such caves and grottos are very common in Palestine and have served, in more remote times, as dwellings for troglodytes, as sepulchres, places of refuge for the persecuted, and as shelter for animals and their tenders.[12] The presence of a manger in the cave where Christ was born assures us that it was used chiefly as a shelter for animals.

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[7] *Dial. c. Tryph.* 78. P.G. 6, 657.

[8] *C. Celsum,* I, 51. P.G. 11, 756.

[9] *In diem natalem Christi.* P.G. 46, 1142.

[10] *Epist. LVIII ad Paulinum.* P.L. 22, 581.

[11] *Vita Const.* L. III, c. 43. P.L. 8, 60.

The question now arises: Was this cave attached, as a stable, to the inn mentioned by St. Luke? Archeology seems to furnish no evidence that there was any inn connected with the cave. However, one would hardly expect any archeological evidence since an Oriental inn would seldom be of such durable construction as to leave substantial ruins. In the absence of such evidence we must turn to traditional writers. Among the above mentioned writers who refer explicitly to the traditional site of the cave there seems to be no mention of any accompanying inn. However, from the writings of other traditional witnesses it is evident that some are of the opinion, expressed or assumed, that the cave where Christ was born was attached to the inn, and indeed a part of it. Thus St. Ambrose says: " He had no *other* place in that inn, so that you might have many dwelling places in the celestial realm." [13] Euthymius Zigabenus asserts that since Mary and Joseph found no available space elsewhere they went to the inn and " because there was no *other* place in the inn she wrapped the infant in swaddling clothes and laid him in a manger." [14] St. Bernard, B. Guerricus, St. Bonaventure, Lucas Brugensis, and others also assume that the stable was connected with the inn.[15] However, we need not assume, even in this opinion, that the cave or stable was exactly contiguous to the inn. The calm, the seclusion, and the privacy of the Nativity, as reflected in St. Luke's account, point to some remoteness from even the animal stable of a busy and crowded inn. We are safe in saying that the cave was by the inn, far enough from it to bar the eyes of a flippant and curious world, and near enough to assure the fulfilment of the prophecy of Micheas: "And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel" (Mt. 2: 6).

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[12] Cfr. *Dictionnaire de la Bible,* I, 353-6, s.v. " caverne ".

[13] *Exposit. in Luc.,* Lib. II, P.L. 15, 1567-68.

[14] *Comment. in Mt.* c. II, v. 11, P.G. 129, 143.

[15] St. Bernard, *Sermo* VI, P.L. 153, 112; B. Guerricus, *Sermo* V, P.L. 185, 45-6; S. Bonaventure, *Evang. S. Lucae., Exposit. in c.II, Opera Omnia, Vives,* Vol. 10, p. 259; Lucas Brugensis, *Comment. in Luc., Cursus Sacrae Scripturae completus,* Vol. 22, 398; Vincent-Abel also seem to incline to this same opinion. Cfr. *Bethléem,* Galbalda, 1914, p. 6. It may be stated that this opinion is somewhat strengthened by the fact that most town-inns were constructed at the outskirts of the town, and according to archeological evidence the present cave was situated near the Eastern gate of the old city.

Christ, therefore, was born in a cave-stable because there was no room in the inn. Pathetic as these words are in connection with the Eternal Son of God, in themselves they do not indicate any unwonted rudeness and harshness on the part of the innkeeper or its lodgers.

In the first place, such an attitude would be contrary to the virtue of hospitality inculcated both by Mosaic law and Rabbinical tradition, and, as far as we know, generally practiced. The true Israelite went forth to meet the stranger (Gen. 18: 3; Ex. 2: 20; Judges 13: 15), washed his travel-worn and sandaled feet (Gen. 18: 4; I Sam. 25: 41; Lk. 7: 44), and furnished him and his beasts of burden with the necessities of life (Gen. 18: 5; Ex. 2: 20). To refuse hospitality marked an Israelite as mean and contemptible (Judges 19: 15; Job 22: 7). Imbued with this doctrine, and mindful of the sanction which Christ gave to it by His own word and example, Paul wrote to the Hebrews (13: 2): "And hospitality do not forget; for by this some, being not aware of it, have entertained angels." Rabbinical tradition embraced the same doctrine, as we learn from the treatise Aboth (I: 5): "Let thy house be wide open, and let the poor be the children of thy house." Many other curious details and specific regulations may be found in the Talmud to prove that hospitality among the sons of Abraham was a prized virtue.[16] Consequently, a harsh or unkind treatment of Mary and Joseph, both children of Abraham and descendants of David, though not impossible, is not likely if measured according to the accepted standards of hospitality. Our only basis for such an assertion, therefore, must be either the text and context of St. Luke, or patristic tradition.

The text of St. Luke makes no mention of any unkind treatment. It merely states a fact which would be very understandable to anyone who knew anything about census-taking, namely, that when Joseph and Mary sought shelter in the public inn it was already crowded by other travellers and their families. Neither do the circumstances of the context force us to conclude that there was any rudeness. I am aware that one might reason that since Mary was in the last stages of her pregnancy this consideration alone should have won a place for her in the inn, even if it forced others to vacate, and since no place was given her it argues a hardness of heart either in the innkeeper or the lodgers. However, such reasoning (prescinding for the moment from patristic tradition which must be the final arbiter in the question) is not well founded. We have no assurance that Mary entered the inn with Joseph to inquire for lodging. More probably, with characteristic modesty and humility she did not. Furthermore, we have no assurance that Joseph mentioned the fact of Mary's being with Child. Quite probably he entered the inn, perceived at a glance that it was already crowded, and decided that the privacy and quiet which it could furnish, even if some kind family should vacate their small quarters, was inadequate for the birth of God's Son. Then with simple faith and humility he found his way to the quiet and seclusion of the cave.[17]

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[16] A resume of these regulations may be found in Edersheim, o.c., pp. 48-9.

In the absence of textual evidence we may now turn to the teaching of the Fathers. Certainly if human malice or unkindness entered into such a significant event as the Nativity, or if such were the inference to be drawn from the text of St. Luke, the early Fathers and commentators must have noted it. However, such is not the case. Nowhere, as far as I am able to ascertain, either in the Greek or Latin Fathers, is there any reference to the cruelty or harshness of the Bethlehem people.

All of the Fathers stress the voluntary choice made by Christ of a cave and manger for his birthplace, point to the example of poverty and unworldliness therein, and extoll the spiritual riches which this poverty has procured for us. Thus St. Ambrose writes: " He became a little one, an infant, that you might become a perfect man. He was wrapped in swaddling clothes that you might be loosed from the fetters of death; He (was placed) in a manger that you (might eat at his) altar; He (was born) on the earth that you (might be born) in heaven. He had no other place in that inn that you might have many dwelling places in the celestial realm, Who, though He was rich, for your sakes became poor, that by His poverty you might become rich (2 Corinth. 8: 9). This poverty, therefore, is my inheritance and this infirmity of Our Lord is my strength. He willed to be in want himself that He might be rich unto all men." [18] Theodotus writes in a similar vein, but makes no mention of the malice of men: " He is born in an insignificant town, choosing an obscure country place for his Nativity. He is born of a poor Virgin, and chooses all things that are unesteemed. . . . For if He had been born in splendid circumstances and had come surrounded with great riches most certainly unbelievers would say that the abundance of his riches had effected the transformation of the world. If He had selected mighty Rome, again they would have attributed the world's transformation to the prestige of its citizenry. If He had been the son of an emperor they would have ascribed his success to power. If He had been the son of a legislator they would have attributed his success to his laws. But what does He do? All his works are the works of a poor man, all things unesteemed, simple, and generally obscure that we might know that his Divinity alone transformed the world." [19] St. John Chrysostom likewise stresses Christ's voluntary choice of poverty but fails to speak of any unkindness on the part of man: " What shall I say or what shall I speak? I see a carpenter and a manger and an infant and the swaddling bands of a cradle, and a Virgin giving birth, destitute even of necessities, all things hemmed in by want and full of poverty. But have you seen the riches in this great poverty? How for our sake, when He was rich, He became poor? How He had neither bed nor covering but was placed in a bare manger? " [20]

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[17] The account of a crowded inn which Farrar gives is scarcely exaggerated: "But if he (the traveller) chanced to arrive late, and the leewans were all occupied by earlier guests, he would have no choice but to be content with such accommodation as he could find in the court-yard below, and secure for himself and his family such small amount of cleanliness and decency as are compatible with an unoccupied corner in the filthy area, which must be shared with horses, mules, and camels. The litter, the closeness, the unpleasant smell of the crowded animals, the unwelcome intrusion of the pariah dogs, the necessary society of the very lowest hangers-on of the caravanserai, are adjuncts to such a position which can only be realised by any traveller in the East who happens to have been placed in similar circumstances." (*The Life of Christ*, Vol. I, p. 5.)

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[18] o.c. ibidem.

[19] *Hom. I in die Nativitatis Domini.* P.G. 77, 1549.

[20] *In natalem Christi diem.* P.G. 56, 392.

Other writers point out the paradox evident in the fact that the Creator and Lord of the whole universe finds no place in the inn. Certainly if Joseph and Mary had been unkindly treated these writers would have had an excellent opportunity to follow up the paradox by placing this selfishness and unkindness over against the generosity and love of Him who was giving all to the world. But they do not do so. They do point, it is true, to the absence of faith in the world into which Christ came, and they note the fact that this lack of faith is typified by the lack of room in the inn. But there is no mention of any culpable lack of hospitality. Thus S. Maximus Taurinensis writes: " He is placed in a manger because, as the Sacred Writer says, there was no place for them in the inn. Let no one, brethren, be disturbed by this account, for all this poverty in the Saviour is the pledge of our most precious salvation. For you see with what great wisdom it is stated that Christ was placed in a manger, (Christ) who by a certain twofold grace was to be both the shepherd and food of mankind. Certainly it is fitting that He be placed in a manger so that the bleating of this heavenly Lamb may invite the flock of spiritual sheep to the food of eternal life. There was no place, (Luke) says, for them in the inn. Can it be that the lack of space of that dwelling was such that it could not house the body of an infant just recently born? Rather the statement, ' they found no place in the inn ', is uttered with mystical meaning. For Christ entering the world, found no faith in which He could rest. . . . Hence we notice that the only Son of God takes his rest, not in spacious homes and gilded palaces, but in the faith of those who believe." [21] St. Augustine also refers to the same paradox and connects the lack of space in the inn with the faith of believers, but he omits any mention of man's unkindness: " He lies in a manger, yet holds in bounds the universe. He nurses at the breast, yet feeds the angels. He is wrapped in swaddling clothes, but clothes us with immortality. He is nursed, yet He is adored. He does not find place in the inn, but makes a temple for Himself in the hearts of believers." [22] Leo the Philosopher brings out the paradox and at the same time adduces the fact of

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[21] Homilia XI. P.L. 57, 246.

[22] Sermo CXC. P.L. 38, 1009.

Christ's having no dwelling place as a proof of his extreme poverty: "Here is seen the extreme poverty of Him who created the earth, and yet had no place where He might dwell when He wished to sojourn on the earth, but was received into the shelter of a cave which furnished him help in his need." [23]

It is very evident from the quotations adduced thus far, that the lack of room in the inn is not attributed in any way to human selfishness. Rather the predominant moral reason for Christ's birth in the cave is placed in the voluntary election of Christ himself, i. e., Christ chose the cave as a concrete expression of His own love and humility and poverty and His desire to teach that same love to men.

Suarez, following Cajetanus, assigns, as another reason for the selection of the cave, God's desire to hide, for the time being, the fact of this sublime Nativity and the Virgin Birth, both of which would be made manifest amid great confusion if the Nativity took place where the common people of Bethlehem were present.[24]

However, the most commonly assigned literal cause of the lack of room in the inn is the great influx of other families, arriving apparently before Joseph and Mary, into the little town of Bethlehem for the census. Thus St. John Chrysostom says: "He is placed in a manger because a great many people had come thither, had occupied the places before them, and brought about a serious lack of lodging." [25]

It is very evident, therefore, that there is no justification for attributing Joseph's inability to procure room in the public inn to a lack of kindness or hospitality on the part of Bethlehem's people, its innkeeper, or its travelers. Neither the context nor traditional testimony warrant any such conclusion. Let us refrain, then, from such accusations and be content, rather, with the pure gold of God's Sacred Word and its embellishment in sacred tradition. Moreover, what need have we for emphasizing the unkindness and malice of men in Christ's life? The roots of that malice are planted already in His infancy in the wicked designs of Herod, and the evil tree grows from the very beginning of Christ's public life till it bears full fruit in the angry cry of " crucify Him ". For the still moment of His Birth, then, let us forget the malice of men. Let us be moved, indeed, by the pathos which is so evident in the picture of God's only Son born in a stable-cave. But let us be yet more deeply moved by the thought that this stable-cave was freely chosen, out of love for us, by Him who being rich became poor for our sakes, that through His poverty we might become rich. (2 Corinth. 8: 9).

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[23] P.G. 107, 46.

[24] *Opera omnia. Vives.* Vol. XIX, D. XIII, sect. 3.

[25] o.c. ibidem. Some few authors mention the poverty of Joseph and Mary as a reason for their inability to find more comfortable quarters for the Nativity. We stated above that this lack of abundant means may have deterred Joseph from applying at a private house (where he would not be charged but perhaps be expected to express his gratitude in a concrete manner) or at some special hospice. But there is no indication that a lack of money entered into the question of Joseph's finding no room in the public inn. For at the inn little or no money was exacted of the traveller. Even if it were, we may presume that Joseph and Mary, though poor, were not penniless. Rather, the fact that Joseph sought room in the inn is a fair indication that he had sufficient means to procure the lodging.

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PSYCHIATRIC ASPECTS OF CHRONIC ALCOHOLISM.

IN the practice of medicine there are few conditions so discouraging and so refractory to treatment as chronic alcoholism. Uniformly the results of the various types of therapy or what has been dignified by the name therapy have been disappointing. The main reason for this failure on the part of the physician undoubtedly has been a lack of understanding of the basic principles underlying the illness and in some cases even of failure to recognize that alcoholism is an illness. The usual procedure has been to try medicine, platitudes, exhortations and threats, each in turn, and finally in desperation to advise " taking the cure " in one of the numerous fly-by-night sanitaria which infest the country. The results of incarceration for alcoholism are too well known to recount here, suffice it to say that it is unsuccessful because while the patient is usually (not always) deprived of alcohol physically, nothing is done to remedy the psychological difficulties which made him an abnormal drinker. A review of the present-day concepts of the disease would not be out of place here because not infrequently the advice of a priest is sought by the family or friends of the alcoholic, with the hope that he will be able to help them. Thus far it cannot be said that the priest has been much more successful than his medical confrère.

This illness is also of interest to the priest from several other angles, there are moral issues involved and more often than not children are growing up in these alcoholic surroundings. The psychological hazards of childhood are serious enough in these troublesome times without the added insecurity of a drunken parent. Children raised in these homes are often so severely handicapped that they are unable to make a satisfactory adjustment in later life. They are destined later on to swell the ranks of the misfits and psychoneurotics which make up the bulk of psychiatric practice.

In many respects the situation is alarming. Drunkenness is apparently increasing, and the latest statistics published by the Federal Bureau of Investigation show that arrests for drunkenness in women during the first half of 1941 have increased 35.4% over a similar period in 1940. The following statistics from Neil Dayton's recent book [1] are also disturbing. Dayton examined the admission records of all of the mental hospitals in Massachusetts for a period covering the years 1917 to 1933 and found among other things that of the first admissions group, 34,579 patients or 53% of the total number claimed membership in the Catholic Church. The diagnosis in 75.49% of these cases was alcoholic psychosis. Unfortunately, Massachusetts is not unique in the possession of a high rate of alcoholics who claim to be Catholics, and there are few things more distressing in the life of a Catholic psychiatrist than the contemplation of the enormity of this problem.

It is my belief that if the statistics from 1933 to 1941 were to be assembled they would be even higher than those quoted above. It should be noted that Dayton's statistics represent only those people who due to their alcoholism have succumbed to mental disorder and who have had their first admission to city hospitals. Yet this psychotic group represent but the smallest fraction of the actual number of chronic alcoholics. A complete survey of the number of alcoholics would be staggering and the scope of the addiction will perhaps never be known because of the effort on the part of families and friends to " cover up " and protect the patient.

In order to avoid misunderstanding, it would probably be wise to define our terms here and now. It is at once readily agreed that not everyone who uses alcohol is an alcoholic. The normal or so-called " social drinker " is the ordinary citizen who uses alcohol occasionally and carefully and as a social gesture or sign of conviviality. He is always completely under control, never gets beyond the " mellow " stage and, of course, has never gotten into difficulty because of its use. Used in this manner, alcohol is an aid to sociability; it thaws out the social gathering and, as Dr. Edward Strecker aptly puts it, it acts as a social lubricant. Practically everyone starts out as a " social drinker ", for no person of average intelligence wants to become a drunkard.

The transition from " normal " to abnormal drinking is an insidious one, and the danger zone is entered when a person begins to need alcohol to help him face the reality of his everyday life. There are a few warning signs which indicate to the drinker the presence of the shoals of alcoholism—unfortunately, the potential alcoholic does not see these signs, or rather he sees them and does not believe that they were meant for him. He can see difficulty for others but he rationalizes his own drinking, and rationalization is the mechanism which he calls forth at regular intervals for the remainder of his drinking career. Some of the danger signals are: (1) An increase in the amount of alcohol used or a more frequent need for the same amount; (2) The need for alcohol during the day—worst of all before breakfast. The latter is the pernicious habit of taking a " bracer " in order to start the day after a " hangover ". It is called in alcoholic parlance " a hair of the dog that bit you ". (3) Taking a few quick drinks or a few " straight " ones upon leaving for a social or business function in order to be better able to meet the situation. (4) Any kind of solitary drinking. (5) Interference with work or neglect of obligations due to alcoholic indulgence. Strecker and Chambers[2] tell us that an " abnormal drinker is one who cannot face reality without alcohol and whose adequate adjustment to reality is impossible as long as he uses alcohol ". This describes what we mean by the term " abnormal drinker." The epithet " chronic alcoholic " is not a particularly good one as it calls to mind—dirty unkempt individuals who weave about the sidewalks and who are forever being sentenced to terms of thirty days by city magistrates. The term " abnormal drinker " is a better one, it is more inclusive and, sadly enough, it embraces business and professional men and others who are slowly being ruined by alcohol but who are still keeping up a semblance of quasi-respectability. From time to time the drinker should ask himself whether or not he is able to give up alcoholic indulgence at will. If he cannot, it is time to seek help. Of course, the fallacy here rests in the fact that the alcoholic, who is so adept at fooling himself will display a confidence that he cannot bear out in practice. It is sad to see these men, some of them with fine possibilities, ruin their careers by displaying a stubborn, bullheaded, *noli me tangere* attitude toward those who are desirous of helping them, nevertheless, this same attitude is an integral part of the illness. Psychiatrists have demonstrated that the impulse to abnormal drinking is psychological and not physical, and that the medicinal uses of alcohol are so few that they are almost negligible.

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[1] *New Facts on Mental Disorders* (Charles C. Thomas Co.).

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[2] *One Man's Meat*, by Strecker & Chambers (Macmillan Company).

In spite of the distress and misery which the alcoholics cause they are not unregenerate scoundrels at heart. For the most part, when sober, they are capable and attractive people. They are actually not pernicious, they are sick, just as sick as if they had typhoid fever. In some cases abnormal drinking is covering a mental disease and the rhythm of periodic or " spree drinking " inclines us to compare it to the cycles of manic depressive psychosis. In these conditions alcoholism *per se* is not the important factor and the treatment naturally is directed at the underlying condition. That discussion is not primarily concerned with the alcoholics who have reached the mental hospital stage—they are problems for the institutional psychiatrist—we are most interested in those individuals who are headed for this inglorious end but who as yet have not passed beyond the reach of help.

For the most part alcoholics are super-sensitive individuals who are unable to stand the buffeting and strains of everyday life. They are inclined to be aggressive, opinionated and to have a pretty high regard for their own capabilities which they rarely risk in open competition. They are constantly in fear of a " raw deal " and fear that their real talents are not appreciated by the stodgy, inimical people who surround them or who are their superiors. In their own minds they possess all of the necessary qualities for leadership but they rarely ever do anything about it except to boast of these qualities while they are in their cups. The alcoholic cannot stand adverse criticism in any form whether it be from his own conscience, his family, or his employers and it is here that his trusty weapon, rationalization, is called into play. He can always find some reason for his drinking. Most frequently it is projected upon others, his family, his fellow employees, or his boss. At first the complaints are mild and whining but as the illness progresses we see that distressing picture of full-blown alcoholic paranoia. The world is wrong; he is right. Everything and anything comes in for a share of the blame. All is grist that comes into his mill, except himself, and in his own eyes, he is misunderstood and badly abused. Inclined to be vain and boastful, he is really compensating for his inferiority feelings and the partial recognition of his great inadequacy. This leads him to seek an appreciative audience and failing to find it in his own home or milieu he seeks the solace of maudlin companions in a drinking bout. Here he can usually consult with other misunderstood oracles, and approval and adulation can be purchased with every round of drinks which he buys " for the house ". The fantasy of temporary greatness is thus easily and cheaply purchased in a bottle at the corner saloon. As the individual becomes thoroughly narcotized there is complete relief from inhibition and this permits a flight from reality which is pleasurable for the moment. The alcoholic, emotional child that he is, fails to see that there must be an inevitable period of sobering and reckoning and he reaches out for the satisfactions of the moment oblivious to the future consequences. Regression is steady, and in some cases the need for periodic periods of stupefaction increases.

It is a vicious circle, as the stress of conflict in everyday problems becomes more pressing, the alcoholic has need for escape from this reality. As he continues his pathological method of escape through alcohol he begins to see signs of his growing inadequacy and he then drinks to cover these up from himself. During some of these bouts, latent undesirable tendencies sometimes evidence themselves and the alcoholic becomes involved in some scandalous episode which will ruin him; this calls for more alcohol to help him forget about it. As the finer sensibilities are blunted the demands for the maintenance of moral and social inhibitions also decreases, and the conversation and conduct of the drinker reaches that of the least common denominator of his alcoholic companions.

No matter how great the intellectual or professional heights he may have attained, the alcoholic is emotionally a small boy. He is unable to handle the ordinary everyday job of living and working without the aid of what has now become for him a dangerous narcotic. These individuals have a type of " nervous breakdown " (if we may be permitted the use of a term which means very little), and unless there is some great religious experience or very careful scientific handling he is lost forever as far as useful citizenship and family life is concerned. Due to family connivance the alcoholism is usually kept secret from the medical and spiritual advisers until it is too late. The family regards it as a stigma and will go to great lengths to hide it under the guise of illness, etc., not realizing that this is a precarious procedure and not understanding the possibility of intellectual deterioration.

We have learned several things about abnormal drinking and six years of rather extensive experience lead us to regard them as axiomatic. The first of these axioms we have already stated, namely, that the problem is one of emotional immaturity, therefore, the patient requires complete emotional re-education in an effort to have him grow up to an adult emotional level. This is the work of a trained psychiatrist and it requires at least a whole year's work consisting at first of several interviews a week, later on this frequency can be diminished.

Secondly: No person can be cured of his abnormal drinking unless he wants to be cured. This admits of no lip service, he must be sincerely and whole-heartedly desirous of getting well. He must want to get well because he knows that alcohol is ruining him; no other reasons such as doing it for dear old grandmother's sake or because he will lose his job, etc., are entirely satisfactory. These latter are perfectly good secondary reasons for wanting to recover but they are emotional and will only last as long as the mood lasts. This is one instance in which a modified form of selfishness is acceptable and even desirable.

Thirdly: The patient accepted for treatment must look forward to an alcohol-free existence. He can never again drink anything which contains alcohol under any circumstances. He is now psychologically allergic to alcohol and one drink will start his troubles all over again whether the drink be taken one, five, or ten years later. The same may be said about foodstuffs. If a person is allergic to a food product he will have a reaction each time he eats it, no matter how it is disguised, and this is likewise true in the case of the person who is allergic to alcohol. His behavior in the past has demonstrated that his nervous system cannot tolerate alcohol and there will never come a time when he can drink with impunity. It is no disgrace to be allergic to alcohol any more than it is to be allergic to strawberries, nevertheless many alcoholics feel that to have to refuse a drink is a symbol of a loss of masculinity. This attitude, of course, is simply confirmation of their emotional arrest at a juvenile level. Unfortunately, there are many people themselves not abnormal drinkers, who cause untold harm by insisting upon the alcoholic taking " just one drink ". Many times that one drink is the starting point of a new debauch. These facts also indicate the fallacy in the advice sometimes given to " change over " to wine or beer. This is impossible and if it is tried, the alcoholic will soon be back in the old precarious position.

Fourth: The use of patented drugs or advertised nostrums is worse than useless. These cruel frauds are usually perpetrated upon people who can ill afford it. Likewise incarceration of the alcoholic as a punishment is of no avail and only serves to confirm his belief that the world is against him. It is necessary at times to confine these patients, but it should only be done to protect him or protect the family and that should be clearly understood. If possible he should be confined in a place which makes some effort to help him.

What specific things can the priest do to help in this problem? The first thing necessary is for him to understand it and to acquaint himself with the present-day concepts of the illness. This can be done by reading and by consultation with psychiatrists about the matter. Seminars for the Catholic clergy given by a Catholic psychiatrist would be an ideal method of gaining some insight into the problem.

Second: To advise these patients to seek psychiatric help. When consulted by the families of alcoholics the priest can give them some understanding of the difficulty, and make an effort to see that the patients are given a chance. If deterioration has taken place, it will probably be necessary to confine them.

Third: It is obvious that the psychiatrist cannot undertake the treatment of all of these patients. The psychiatrist must also make a living and support his family. This treatment is expensive and time-consuming (75-100 hours) so that many people cannot afford this private care. This is not the fault of the psychiatrist. For the group which is unable to have private care, an organization has been founded called the Alcoholic's

Anonymous. They work upon the principles of helping themselves by helping others. While they thus catch the crumbs which fall from the table, they also meet another need, namely, they bolster the sagging ego of the alcoholic by putting him in the role of a teacher and therapist. They appeal to a man's religious sense but do not interfere with his belief. It would pay the priest to examine the workings of this group, they have been very successful in many instances. They hold weekly metings and hold themselves in readiness to call upon alcoholics in an effort to give them some insight into the problem. Their approach is excellent. It is that of one alcoholic to another. In this way they disarm the prospect and have much better contact than does the professional man whom the alcoholic frequently feels is looking down his nose at him.

Finally: It is hoped that through the medium of this problem, the priest will become conscious of the need for some understanding of emotional problems. Psychiatry is advancing rapidly and has some advice and experience to impart. It is not too much to hope that, very soon, seminarians and the clergy will be given courses in the subject, not with the idea of treatment or making them psychiatrists but simply to add to their understanding and to their approach to emotional difficulties.

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VIEWPOINTS IN THEOLOGY: A NOTE ON THE MYSTICAL BODY.

IN every field of inquiry a great deal depends upon the point of view. This is especially the case in the field of Christian doctrine. The doctrines of the Church cannot be approached from one angle alone without danger of distorting their true meaning. Where there are many legitimate points of view, we must be careful to retain them all if we expect to grasp the truth in its fulness.

There have been many one-point-of-view men in the history of the Church. Nestorius, for instance, saw the duality of the natures in Christ so clearly that he could not see the unity of person. Eutyches on the contrary was so convinced of the unity of Christ that he failed to distinguish the natures. Likewise Pelagius: because human effort needs to be emphasized in the performance of a salutary work, there is no reason to deny the necessity of divine aid (as he did) for its inception as well as for its completion.

A failure to grasp the standpoint of a speaker can make all the difference between orthodoxy and heresy. When Pope Honorius wrote of the ' one will ' of Christ in 634 A. D., he spoke legitimately and correctly after his own standpoint, which was that of the moral unity between the human will and the divine in Christ. The same expression was heretical in the mouths of the Monothelites, who spoke from the standpoint of a physical union.

It is particularly necessary to keep in mind different points of view when there is question of a doctrine that has not yet reached the stage of definition. The doctrine of the Mystical Body of Christ is a case in point. Unquestionably there is a certain amount of fluidity in regard to the meaning that lies behind this theological expression. All do not speak about it in exactly the same way, nor do all agree as to its precise signification. There is as yet no definition of the Church to crystallize the truth into a permanent form—a form from which we could not deviate without running the risk of error. In the past as well as in the present we find a considerable latitude of opinion as to the exact meaning of the expression, " The Mystical Body of Christ ". It is good that this is so, for out of this freedom and variety of opinion the whole truth is bound to arise with a completeness and a clarity that could never come from a partial view.

In this regard it may not be amiss to say a word on the use of the term " proper ". How easy and natural it is to attach this label to a usage that agrees with our notions of what it ought to be. Every other usage is less proper, extended, or downright improper. In the absence, however, of what may be called a standardized, official meaning, this can become a rather arbitrary procedure—especially when meanings which have behind them respectable names and a long tradition are simply waved aside. It is of the utmost importance in theology to retain legitimate points of view even when they differ from our own; and the more of them we have, the better will be our understanding of a doctrine. It is especially necessary in the case of the doctrine of the Mystical Body of Christ not to do an injustice to the historical meanings which have been attached to the term by singling out only one as the proper meaning and relegating all the rest to the realm of the improper or extended uses of the term. Who is to be the judge of the proper and the improper? The Church, we must not forget, has not yet spoken and told us what the proper sense is. Until she does, would it not seem best to keep before our eyes the various meanings that have become attached to the term in the course of time, without passing judgment as to what is proper and what is improper? The Mystical Body is an analogous concept—one that is used differently, but not improperly, in each of its analogues. The important thing is to see the different points of view that give rise to these different concepts.

These remarks have been occasioned by an article that appeared in THE ECCLESIASTICAL REVIEW for October, 1940, entitled " 'Mystical Body of Christ' and 'Catholic Church' Exactly Co-Extensive ". The author, Father Joseph Bluett, S.J., of Woodstock, Maryland, is well aware of the many different concepts of the Mystical Body, each of which is clear and distinct in itself (pp. 306-7). He warns us against the confusion that will arise if we attempt to fuse these different concepts into one. He speaks of one among these many concepts as unique in its dignity, as divinely revealed truth, while the others are only of human origin. This is the concept of the Mystical Body which St. Paul teaches. This alone is the proper concept: all the rest are only extended senses of the term. The visible Church and the visible Church alone—the external organization to which we are admitted by baptism and to which we adhere by the profession of the true faith—is the proper concept of the Mystical Body of Christ. It follows then that all Catholics, and only Catholics, are members of the Mystical Body (p. 315). This means Catholics on *earth,* for neither the souls in Purgatory nor the saints in heaven properly belong to Christ's Mystical Body (pp. 314, 325). Non-Catholics, even though they may be validly baptized or may be in the state of grace, are not members of the Mystical Body as long as they remain outside the visible organism, the Roman Catholic Church. The visibly organized Catholic Church on earth is in an exclusive sense the Mystical Body of Christ. All we can say is that non-Catholics are subjects of a special relation to the Mystical Body, but they are not members of it as long as they are not united to the visible organization. This, the author tells us, is St. Paul's concept of the Mystical Body of Christ (*cf.* pp. 311-314).

The author of this article has given us a well documented, clear and consistent account of the great doctrine that is the object of so much interest today. He has, however, made one aspect of the Mystical Body the only proper aspect. This naturally calls for a rejoinder from those who believe that there are other aspects or concepts which are just as 'proper' as the one under discussion.

What the author attempts to do, as he tells us, is to remove the vagueness that is currently attached to the term "Mystical Body" and to give it a precise meaning—the meaning which alone was intended by Scripture and the Fathers (*cf.* pp. 305-306). He agrees with Father Sebastian Tromp, S.J., that "uncertainty in this matter is as unfortunate as it is unwarranted" and he sets out to show "how exactly St. Paul and the authoritative teaching of the Holy See define the nature and extent of the Mystical Body of Christ", thus making unnecessary the hesitation, and even confusion, "which too often accompany its explanation today" (p. 306).

It may be remarked in passing that it is an ambitious attempt in itself to seek to remove the note of vagueness from the doctrine we are considering. Father Mersch, S.J., does not think that it can be done. In his great work, *Le Corps Mystique du Christ,* he explains why the doctrine of the Mystical Body of Christ ceased to occupy a position of prominence among the Scholastics:

> It was only natural that these men of precision should devote little study to a truth so mysterious as our incorporation in Christ. The doctrine *always and necessarily retains a certain vagueness* which, to judge from the mentality of many of the Scholastics, was scarcely calculated to win their sympathy.[1]

If a precise and accurate meaning of the term " Mystical Body " exists in Scripture and in Tradition, we may well wonder how the current vagueness came to exist at all.

It is not the purpose of this article to deny that the visible Church is the Mystical Body of Christ. This would be worse than erroneous: it would be absurd. What needs to be emphasized, however, is the fact that when we speak of the Mystical Body and the Roman Catholic Church as exactly coextensive, and when we deny that non-Catholics are members of the Mystical Body until they become members of the visible Church, we are regarding the Mystical Body from only one point of view—the standpoint of external, visible organization. This is certainly a legitimate point of view, but it is only one point of view, nevertheless, and it does not exhaust the fulness of reality that the doctrine contains.

For this reason one may indeed speak of Catholics alone as members of the Mystical Body—when that Body is regarded as an organizational term. Without this qualification, however, it would not be exactly correct to say *tout court* that non-Catholics do not belong to the Mystical Body of Christ but that they simply bear a special relation to it. As long as there is a sense in which non-Catholics are members of the Mystical Body, does it not seem a bit illogical to make an unqualified denial that they can or do belong to it? What we really mean is that from the standpoint from which we are speaking, they are not members. This does not mean, however, that there cannot be other stand-points which are just as 'proper' as the one upon which we choose to take our stand; and if there are, there must be more than one sense in which membership in the Mystical Body can be "properly" understood.

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[1] English translation, *The Whole Christ,* by John R. Kelley, S.J., Milwaukee, Bruce, 1938, p. 452. Italics mine.

If the organizational standpoint were the only way in which we could properly view the Mystical Body, then the point that is made on p. 315 concerning the rule of simple conversion in logic would apply, and the Mystical Body and the Roman Catholic Church on earth would be exactly co-extensive. They are exactly co-extensive from one point of view. Once we admit, however, as it is admitted on p. 306, that "there exists not one, but many concepts of the Mystical Body", each of which "concepts is clear and distinct in itself", then it seems difficult to see how the Mystical Body can logically be equated not only in an exact but in an *exclusive* sense with only one of these concepts. Yet this is what the author does when he not only identifies but *adequately* identifies the visible organization with the Mystical Body (p. 317).

While we are on this matter of logic (which the author appeals to on p. 315), we wonder if there is not somewhat of a *petitio principii* in the following statement. We are told on p. 315: "But—a plain, unmistakable fact!—St. Paul himself 'simply converts' the proposition that the Roman Catholic Church is the Body of Christ. At one time he says that the Church is the Mystical Body (*Eph.* 1: 23); at another, that the Mystical Body is the Church (*Col.* 1: 24)". When we turn to these texts, however, we do not find that St. Paul calls the Church the Mystical Body or the Mystical Body the Church. St. Paul never made use of the expression "The Mystical Body"; and to assume that he did, is to assume the whole point at issue. For St. Paul the Church is the Body of Christ, not the Mystical Body. One may say that the Body of Christ and the Mystical Body are the same thing. They are—provided that we use the term "Mystical Body" in the same sense in which St. Paul used the term "Body of Christ". Father Bluett restricts St. Paul's concept of the Church, the Body of Christ, to the visible, organized Roman Catholic Church on earth, excluding from its proper concept the souls in purgatory and the saints in heaven (pp. 314, 325). This, and this alone, is for him the Mystical Body of Christ in the proper sense of the term.

From this point of view, regarding the Mystical Body as a strictly organizational term, no fault can be found with identifying the Mystical Body with the visible Church. Two things we must bear in mind, however: first, it can be questioned whether St. Paul's conception of the Church, the Body of Christ, was a strictly organizational concept, confined to this earth; secondly, there are other points of view than the organizational from which we may regard our term.

In regard to the first point, we have the testimony of Father Prat:

> The Apostle calls " saints " all those who are in communion with Jesus Christ, or, preferably, all those " who are in Christ ". Whether they are still contending in the arena or whether they have already received their crown, makes no difference in his eyes; for the charity that " never faileth " unites them all alike to Christ Jesus; living or dead, they are always " with him, in him "; and they form part of his kingdom and of his mystical body.[2]

While it may be a verbal anachronism to speak of the " Mystical Body " in St. Paul, yet this much is clear: for Father Prat the Mystical Body is not confined to this world but it includes the saints, living or dead, all of whom are united to Christ. St. Paul's conception of the Church is not restricted to the visible organization on earth . . . " the Church is *one* and . . . it includes the *dead* as well as the living ".[3]

In the second place, we must not lose sight of the fact that there are different points of view from which to survey the 'Mystical Body of Christ' and that the meaning 'visible Church' is a late-comer among the various senses in which it has been understood. It would seem to be especially incumbent upon one who is aware of these different senses not to assert that only the members of the visible Church belong to the Mystical Body without indicating the sense in which this statement is true. Father Bluett feels that he is justified in thus confining membership in the Mystical Body to the members of the visible Church on earth because he believes this alone to be the proper sense of the term. Is it true, however, that there is only one proper sense of "The Mystical Body"? Is it correct to say that the visible Church and the Mystical Body are exactly co-extensive in an exclusive sense, so that only the members of the visible Church belong to the Mystical Body, while all others bear only a certain relation to it?

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[2] *The Theology of St. Paul*, translated from the French by John L. Stoddard, Benziger, New York, Vol. II, p. 294.

[3] *Ibid.*, p. 297. Italics mine.

To answer this question satisfactorily we must adopt the historical method and see what the term has meant and how it has been used in the course of time. Starting with the New Testament we find that the expression "The Mystical Body of Christ" was unknown to the inspired writers. For St. Paul the Church, the assembly of the baptized, is the Body of Christ. Later this will become the Mystical Body, but we must be careful not to carry into St. Paul a meaning and a precision that were foreign to his mind. We have already seen from Father Prat that the Church, the Body of Christ, did not have the extremely restricted meaning for St. Paul that Father Bluett sees in it. We may, if we will, call it an organizational concept in St. Paul, but we must not confine his notion of the Church, the Body of Christ, to the visible organization alone as far as its proper concept is concerned. It is hard to believe that for St. Paul the saints in heaven or the souls in purgatory are no longer members of Christ's (Mystical) Body, except in an improper, extended sense. Yet this is what Father Bluett asks us to believe (pp. 324-328).

When we pass on to the Fathers of the Church, we find the same use of the term "Body of Christ" to describe the Church, and not "Mystical Body". It is not exactly true to say that St. Augustine describes heretics and schismatics as no longer part of the Mystical Body or to represent St. Jerome as calling Catholics in mortal sin the "feet" of the Mystical Body (p. 321). A simple reference to the passages indicated by the author will show that the term "Mystical Body" was not used, but that the older Pauline expression, the Body of Christ, was uniformly employed.

As far as we know, the term "Mystical Body" was used for the first time by St. John Chrysostom, who died in 407 A. D. Speaking of the Eucharist (not of the Church) he says, "For it would not become a mystical body and blood apart from the grace of the Spirit ".[4] We find the same use of the term in Paschasius Radbertus in the ninth century. In his treatise *On the Body and Blood of the Lord* he tells us that a sinner may not partake of the Eucharist, the Mystical Body of Christ (*idcirco ei non licet edere de hoc mystico corpore Christi*), because, having become a member of the devil, he is no longer in the Body of Christ.[5]

A brief but accurate account of the early history of this formula can be found in Canon (now Bishop) Myers' volume on the Mystical Body in the *Treasury of the Faith Series:*

> It may not be without interest to note that the term " mystical body " which is used by commentators on the scriptures and by theologians to designate the body of Christ, put before us so vividly by St. Paul and by the early Fathers, does not actually occur in the New Testament, nor yet in the Patristic writings. The two words " mystical body " are actually combined by St. John Chrysostom, when he is speaking of the Blessed Eucharist. And that Patristic use of " mystical body " for the Eucharist persisted in Rabanus Maurus (died 856) and in Paschasius Radbertus (died 851). The latter's book on the Body and Blood of the Lord has a chapter (7) on the uses of the term " body of Christ ", where " mystical body " is still confined to the Blessed Eucharist. Alexander of Hales, who died in 1245, in his *Universae Theologiae Summa*,[6] treating of the grace of Christ and his Headship of the Church, uses the words " mystical body " of the Church. The same use is found in William of Auvergne (died 1249) in his *De Ordine*,[7] and in Albert the Great. All three authors use the term quite as a matter of course, and it would seem to have been in common use in the early thirteenth century.[8]

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[4] *Homily on the Resurrection of the Dead*, n. 8; Migne, *PG*, 50: 432: *σῶμα γὰρ καί αἷμα μυστικὸν οὐκ ἂν ποτε γένοιτο τῆς τοῦ πνεύματος χάριτος χωρίς.* Father Tromp makes no mention of this earliest *certain* use of the formula " mystical body " in his *Corpus Christi Quod Est Ecclesia*, Vol. 1 (Gregorian University Press, Rome, 1937). On p. 94 he refers to C. Lattey, S.J., *The Church*, Cambridge, 1928, pag. vii, where we read: " The earliest use that I know of the expression *corpus mysticum* for the Church is in the treatise *De Corpore et Sanguine Domini* (chap. 95) by Ratramnus Corbeiensis in the ninth century ". When we turn to this chapter, however (Migne, *PL*, 121: 168b), we find that the mystical body of which he is speaking is the *Eucharist*, which symbolizes the unity of the faithful in Christ.

[5] *Liber de Corpore et Sanguine Domini*, cap. 7, " Quibus modis dicitur corpus Christi ", Migne, *PL*, 120: 1285a.

[6] Edition of 1622, Vol. II, p. 73 (author's note).

[7] *Opera*, Vol. I, p. 545 (author's note).

[8] Mgr. Canon E. Myers, M.A., *The Mystical Body of Christ*, Macmillan, New York, 1931, p. 27.

It is a curious fact that even when the term 'Mystical Body' came to be applied to the Church in the thirteenth century, there were those who, like St. Albert the Great, still retained the viewpoint of St. John Chrysostom. The Church for St. Albert is called the Mystical Body of Christ because of its assimilation to Christ consequent upon the communion of the true body and blood of Christ in the Eucharist.[9]

Others adopted a different point of view and explained the Mystical Body from the standpoint of the headship of Christ and the universality of redemption. This is the approach of St. Thomas to our doctrine. He did not restrict the Mystical Body to the visible Church because his viewpoint was much wider than that of external organization. He treats of the Mystical Body in the *Summa Theologica*, III, q. 8, a. 3, where he is speaking of the grace of Christ as head. He does not give a formal reason to explain his use of the adjective "Mystical", but it is clear from the texts he quotes in the *Sed Contra* that in using it he has in mind the great Mystery of St. Paul. He quotes *I Tim.* 4: 10, where St. Paul refers to God "who is the Saviour of all men, especially of the faithful". He also quotes *I John* 2: 2, where Christ "is the propitiation for our sins: and not for ours only, but also for those of the whole world". Here we have the Mystery *par excellence* of St. Paul, the Mystery of the universality of salvation and redemption which it was St. Paul's peculiar mission to preach, in contradistinction to the exclusive and nationalistic notions of salvation then prevalent in the world. From this standpoint the Mystical Body of Christ takes on a breadth and extension that far transcend the limits of the visible Church.

Father Bluett would restrict the Mystery of St. Paul to the union of Christ with the faithful, that is, with the visible Church. He tells us on p. 308:

> The reality and the intimacy of the union between Christ and the faithful were vividly impressed upon St. Paul in the first words which he ever heard from the lips of Christ . . . Thus . . . the truth was borne in upon St. Paul that Christ and the Church of Christ were united, in some mystery of unity, into one and the same thing. For the remainder of his life . . . the Apostle proclaimed the

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[9] Myers, *op. cit.*, p. 28.

> mystery of this unity as *the* great Mystery. To all mankind he announced it as " the mystery of Christ . . . the mystery which from ages has been hidden in God " (*Eph.* 3: 4-9). The burden of his mission became " the glory of this mystery . . . which is Christ within you " (*Col.* 1: 26-27).

It is clear from this passage that for Father Bluett the great Mystery of St. Paul refers to the unity of Christ with the faithful. Because of this Mystery the visible Church is aptly called the Mystical Body of Christ.

This conception of *The Mystery* is, we believe, altogether too narrow. It fails to do justice to the thought of St. Paul as the texts themselves which are cited will reveal when they are quoted a little more fully. This conception likewise differs from that of Father Prat when he discusses the Mystery in his exegesis of these texts. Let us see what this other conception of the Mystery is.

In *Eph.* 3: 4-9 St. Paul makes known to us the Mystery:

> . . . according to revelation, the mystery has been made known to me . . . which in other generations was not known to the sons of men . . . that the Gentiles should be fellow-heirs and of the same body, and co-partners of his promise in Christ Jesus . . .

Again in *Col.* 1: 26-27:

> . . . the mystery which hath been hidden from ages and generations, but now is manifested to his saints, to whom God would make known how rich unto the Gentiles is the glory of this mystery, which is Christ in you, the hope of glory.

Do these texts mean that the " Mystery " for St. Paul is a term that designates the presence of Christ within or among the faithful alone, the visible Church on earth? This is not the interpretation put upon these words by Father Prat. In exegeting *Col.* 1: 26-27 he tells us:

> We have in this place a new and very concise definition of the mystery, i, 27: *ὅ ἐστιν Χριστὸς ἐν ὑμῖν ἡ ἐλπὶς τῆς δόξης* . . . In the definition itself a comma can be put after *ἐν ὑμῖν* and two distinct thoughts are obtained: the mystery is (1) Christ in the midst of you, *Gentiles*; (2) Christ your hope.[10]

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[10] *The Theology of St. Paul*, Vol. II, p. 6, note 1 (italics mine).

He then goes on to tell us exactly what the Mystery is:

> This mystery, formerly hidden in the *arcana* of divine knowledge, but now brought to light and loudly proclaimed, is *Christ, accessible not only to the Jews, but to the Gentiles themselves, the universal Saviour of men and their common hope.* No more exceptions, favours, privileges: henceforth *Christ belong to all*, and in the same measure . . .
>
> Finally, the mystery—and consequently the Gospel of Paul—is once more defined with more precision than ever: " The Gentiles are co-heirs "—that is to say, heirs of grace and glory with the same right and in the same measure as the Jews, to whom the patrimony of heavenly favours had until then seemed to be reserved; they are " members of the same body ", the mystical body of Christ, and consequently between them and the Jews there are neither privileges, differences, nor inequalities; they are " co-partners in the promise " . . .
>
> The *Gospel* of Paul, or, in other words, the mystery of God, the mystery of Christ, the mystery of the Gospel, or simply the mystery, is, in its broadest and most precise expression, the mystery of the *redemption of all men by Christ and in Christ.*[11]

We make a mistake, then, when we regard the *Mystery* of St. Paul as an *organizational* term and so restrict it to the visible Church. It is not an organizational term at all but rather a *redemptive* term. It is the *Mystery* of the Redemption that gives rise to the *Mystical* Body. That is why the Mystical Body, when it is viewed in this light, becomes something all-embracing, including Gentiles as well as Jews. It is a term that designates the fact that Christ died to save all men without exception, for He is the head and redeemer of all. It is for this reason that all humanity belongs to Christ and it is in this sense that all men constitute His Mystical Body, of which He is the head and they are the members—each in his own degree. This does not mean that the visible Church is not the Mystical Body of Christ, for it is even in an exclusive sense—from the organizational point of view. The visible Church is the society on earth of the redeemed, who are actually united to Christ through faith and baptism. All men are called to enter this society, for " outside the Church there is no salvation ".

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[11] *Op. cit.*, pp. 6-9 (most italics mine). The quotations from *Eph.* and *Col.* follow Stoddard's translation of Prat.

At the same time the Mystery of St. Paul is not only something different from the visible Church but it is also something much wider. The Mystery is a term that does not refer so much to the organization of the redeemed into a visible society (St. Paul has a term for that—the *Body* of Christ) as it does to the plan, intention or design, long hidden in the mind of God, that *all* men should enter this visible society and be saved. The Mystery, then, for St. Paul is an intentional term, rather than an organizational term, and it may be equated with the *accessibility* of Christ and salvation to all men, as far as God's will and intention are concerned. It is the Mystery that makes of Christ the head—not merely of the visible Church—but of all mankind. If Christ is the head of all men, all men must not only belong to Him but must constitute His Body—His *Mystical* Body, since from the point of view of the Mystery of the Redemption all men are one under Him.

The organizational point of view, therefore, is certainly a legitimate point of view in this matter, but it is not the only point of view from which we may consider the Mystical Body of Christ. We further maintain that the organizational standpoint does not do full justice to the term " Mystical " if we choose to see behind that adjective the great Mystery of St. Paul, the Mystery of universal redemption. If the " Mystery " of St. Paul is not an organizational term at all, but rather a redemptive term, is it not legitimate and proper to regard the whole expression 'The Mystical Body of Christ' as basically a redemptive term and, as such, touching and affecting all humanity? Christ did not die to save only the members of the visible Church, in spite of the fact that " outside the Church there is no salvation ". Christ as Redeemer is the head of all men, so that all men belong to Him and are His members in a true and proper sense, even though all may not actually belong to His visible Church on earth and many may even fall short of salvation. It depends upon the standpoint that we adopt whether we shall restrict membership in the Mystical Body to only a comparatively few or extend it to all. One viewpoint does not exclude another, and what is proper and true from one standpoint may not be altogether true or proper from another. There is no conflict here, as long as the viewpoints are not the same.

The " redemptive " approach to the Mystical Body is as legitimate and as ' proper ' and the organizational approach, and we find it in the *Summa Theologica,* III, q. 8, a. 3. Yet in the article we are considering St. Thomas' views are referred to only once, and that in a footnote on p. 326, where we are merely told that he lists " other " extended senses of the term.

Is it only an " extended sense " when St. Thomas' viewpoint happens to coincide exactly with the viewpoint of St. Paul and his doctrine of the Mystery? In the article of the *Summa* just referred to St. Thomas points out the difference between a natural body and the Mystical Body of Christ. The members of a natural body are all present simultaneously, whereas the membership of the Mystical Body covers the whole period of human history. As far as the state of grace is concerned, membership in the Mystical Body includes not only those who are in actual possession of it but even those who have it only potentially. Christ is the head of all men who have ever lived throughout all time—past, present and future. He is also head of the angels, who accordingly belong to His Mystical Body but not for entirely the same reasons that human beings belong to Him. He is not their redeemer, it is true; nevertheless, they are subject to Him and they are influenced by Him (art. 4).

If Christ is the head of all men, all men must belong to Him in one way or another. He is the head of all for the simple reason that He came to redeem all. This is exactly what we mean by the Mystery of the Redemption. Since all men, Gentiles as well as Jews, are the objects of God's salvific will, we must say, speaking from this standpoint, that all humanity constitutes the Mystical Body of Christ. This is clearly the approach of St. Thomas to our doctrine. We may not particularly care for this approach and prefer instead the organizational standpoint. The fact remains, however, that the latter is not the approach of St. Thomas. We must do historical justice to the formula under consideration and not dismiss a well-recognized interpretation as merely an improper, extended use of the term.

This does not mean that for St. Thomas all men are members of the Mystical Body in exactly the same way. Christ is indeed the head of all, but there are degrees of union with Him in the Mystical Body. He is principally the head of those who are actually united to Him through glory in heaven. For St. Thomas the Mystical Body finds its fullest expression in heaven. For St. Paul, as we have seen, it is the Church, the Body of Christ, that reaches its culmination in heaven. The difference is merely one of terminology: the ideas are the same.

On earth Christ is the head of all who are actually united to Him by charity and the state of grace. He is also the head of those who are actually united to Him through the bond of faith alone—sinners who have lost sanctifying grace and charity. Membership in the Mystical Body is not confined by St. Thomas to those who are actually united to Christ. It includes all those who are only potentially one with Him. Therefore, even those who are in no way actually united with Christ—pagans, infidels, the unbaptized, those who have formally renounced the faith—they all belong to His Mystical Body and Christ is the head of them all, whether they will ever become actually one with Him or not. As long as they are on earth they are at least potentially one with Christ, and that tie, slender though it be, suffices for St. Thomas to constitute them members of His Mystical Body. When in answer to the second objection he speaks of " membra Christi actualiter " and " potentialiter ", it is clear from the answer itself, as well as from the body of the article, that all are members, even though some of these members may be only potentially united to Him, instead of actually. St. Thomas expressly tells us at the end of the body of the article that the only ones who " totally cease to be members of Christ " are those who leave this world in mortal or original sin. In the next life they no longer have even the potency to be one with Him.

Now I ask: why is not this a proper concept of the Mystical Body of Christ? So far we have not met a single author making use of this term in such a way as to exclude the souls in purgatory or the saints in heaven. Furthermore, the teaching of St. Thomas, at least in the passage we are considering, is no different from the teaching of the Fathers when they regard the Church, not so much from the organizational as from the redemptive standpoint. I wonder if St. Anastasius, patriarch of Antioch in the middle of the sixth century, friend of Pope St. Gregory and defender of the faith against Justinian, was speaking improperly when he said:

> God bore in Himself everything that we are. He assumed our entire race in one individual, and thus He became the firstfruits of our nature.... For this reason is the human race called "the body of Christ, and severally His members" (*1 Cor.* 12: 27) ... ? [12]

To speak of the entire human race as the Body of Christ from the standpoint of exterior organization would be highly improper. This, however, is not the standpoint of St. Anastasius; neither is it the standpoint of St. Thomas. What is proper from one point of view may not be proper from another, but this does not mean that it is necessarily improper. We must not lose sight of the fact that historically and doctrinally there are different legitimate points of view in this matter.

In our own day, the universality of the Mystical Body is asserted by Dr. Friedrich Jürgensmeier, whose standpoint is the same as that of St. Thomas:

> The Adam-Christ parallel indicates the *universality of the Church*, of the Mystical Body of Christ, of the new race. Through Christ, the Head of the universe, God has "reconciled all things unto Himself". Christ's work of redemption was for all mankind.... Therefore Christ is united *in one flesh* with all mankind and mankind with Him in one body.
>
> According to her principle, the Church as the mystical body of Christ embraces the whole human race.... According to His predestination and potency, He embraces all mankind.
>
> Therefore, as far as its mission is concerned, the mystical body of Christ is not limited to the visible Church, but embraces potentially all those who are predestined to salvation—namely, all mankind. Neither can one say that the mystical body is limited, in an actual sense, to those who belong visibly to the Church.... This body of Christ extends beyond the boundaries of the visible Church, which is universal and includes an incalculable multitude from all nations and ages and religions, "baptized and unbaptized, circumcised and uncircumcised, all those whose intentions are good and who maintain an inner communion with God and Christ." [13] They are, in their entirety, the real members of the one mystical body, of the new race in Christ.[14]

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[12] *De nostris rectis dogmatibus veritatis, Oratio*, III, 10, 11, Migne, *PG*, 89: 1340 (cf. Mersch, *op. cit.*, p. 359).

[13] M. Pribilla, S.J., in *Stimmen der Zeit*, Vol. X, July 1929, p. 247 (author's note).

[14] Dr. Friedrich Jürgensmeier, *The Mystical Body of Christ*, Coldwell, London, 1939, p. 49. In this quotation the clause beginning "which is universal" evidently refers to "This body of Christ" and not to "the visible Church".

There is still another point of view, adumbrated in the above quotation, from which the Mystical Body may be approached. It is the standpoint of the invisible, spiritual, yet real entities that link a person with Christ. From this point of view all who are in the state of grace and possess the bond of charity are said to be members of His Mystical Body. All who live the same life of grace under the action of the same Spirit, whether they are in heaven, in purgatory or on earth, form the Mystical Body of Christ and are united in the Communion of Saints. It is in this way that a catechumen or a non-Catholic in the state of grace may belong to the Mystical Body. The term is now used in a spiritual sense and " Mystical " refers to those mysterious links that tie us to Christ. This is the aspect of the Mystical Body that the Abbot Marmion is fond of emphasizing, especially in his *Christ, the Life of the Soul.*[15]

This, too, is a proper use of the term " Mystical Body "—provided that we keep in mind the changed point of view and do not confuse it with the visible Church. This would involve all the disadvantages pointed out by Father Bluett on p. 320 and p. 327 of his article. It would certainly be an improper use of the term if we were to include all who are in the state of grace in the Mystical Body, when we are speaking from the standpoint of the external, visible organization established by Christ as the means of salvation. If, however, we are not speaking from that standpoint, but from the spiritual point of view; and if we read into " Mystical " the mysterious entities that link us with Christ, then it is proper to speak of all who are in the state of grace as members of Christ's Mystical Body. This viewpoint, we must admit, does not do full justice to the term " Body " nor to the term " Mystical ". A purely spiritual, invisible society is with difficulty called a body and it does not seem to be advisable to depart too far from 'The Mystery' in explaining the adjective " Mystical ".

At the present day the standpoint of the visible organization is no doubt the dominant one when we speak of the Mystical Body of Christ. Ever since the Reformers perverted the notion of the Church and gave it a meaning that Christ never intended it to have, it has been necessary to emphasize its true character as an external, visible organization. The visible Church is the Mystical Body of Christ in an exclusive sense from this point of view, as Pope Pius XI clearly teaches in the Encyclical *Mortalium Animos.* In that Encyclical, as Father Bluett tells us on p. 316, the Pope " discusses, and prohibits, participation by Catholics in those interdenominational congresses whose aim is a ' union of the churches '. There can never be question of a literal union of ' churches ', he explains, for there is only one true Church of Jesus Christ, and that is the Spouse of Christ which can never enter into an adulterous union with another that is not His Church ". Visible unity is a mark of the true Church of Christ and of His Mystical Body: " Cum enim corpus Christi mysticum, scilicet Ecclesia, unum sit, compactum et connexum, ... inepte stulteque dixeris mysticum corpus ex membris disiunctis dissipatisque constare posse: quisquis igitur cum eo non copulatur, nec eius est membrum nec cum capite Christo cohaeret ". It is from the same point of view that the *Schema* of the Vatican Council, left among its unfinshed business at the time of its suspension, declared: " Ecclesiam esse corpus Christi mysticum . . . haec est, ut fidelium mentibus obiiciatur alteque defixa haereat, satis numquam commendari potest, praecellens Ecclesiae species . . . "[16]

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[15] Sands, London, 1926, pp. 87-91, *passim.*

The visible Church is " alone the proper meaning of the term " Mystical Body when that term is used from the standpoint of exterior organization. This is not the only point of view, however, from which the term may be properly employed. Pope Pius XI himself, whose strong statement on the visible Church as exclusively the Mystical Body of Christ we have just seen, is also acquainted with the standpoint of St. Thomas. In his Encyclical *Quadragesimo Anno* he speaks from that standpoint when he refers to all sections of society as not only children of the same Heavenly Father but as " one body in Christ ":

> Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are " one body in Christ and everyone members one of another " . . .[17]

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[16] *Coll. Lac.*, VII, col. 567; cf. also col. 569.

[17] *Forty Years After*, N.C.W.C. edition, 1931, p. 44. Cf. *Acta Apostolicae Sedis*, Vol. 23, 1931, p. 223.

The remarkable thing about this passage is that the Holy Father applies to all members of society the Pauline expression, "one body in Christ". In St. Paul, as we have seen, this certainly refers to the Church, the assembly of the baptized, including the living and the dead. Clearly, then, Pope Pius is not speaking from the standpoint of the visible Church alone but he is referring to the doctrine of the Mystical Body as St. Thomas viewed it, viz., from the standpoint of the headship of Christ over all men and of the universality of the redemption. Are we to say that he was speaking only improperly or in an extended sense when he penned these lines? Was he contradicting himself when from one point of view he denied that non-Catholics are members of Christ's Mystical Body and now, from another, he affirms that all sections of society form "one body in Christ"?

Only a short time ago Archbishop Spellman of New York made the following statement in reference to the missionary activity of the Church in non-Christian lands:

> Inflamed by an ardent charity these men and women missionaries see in every suffering body and darkened soul a wounded member of the Mystical Body of Christ and they lavish upon them the sympathy, kindness and generosity that they would bestow upon Christ Himself.[18]

Is this speaking improperly? Is this only an extended use of the term "Mystical Body"? Pagans are not members of the Mystical Body when that term is used in the organizational sense; but they are members from the standpoint of the great Mystery of St. Paul, the Mystery that makes of all humanity a single family, redeemed by the blood of the Savior and all under Christ as head. From this point of view it is just as proper to assert that all men belong to the Mystical Body as it is to deny that they do from that other, more restricted, organizational standpoint. Catholics instinctively feel this, otherwise they could not speak and write as they do.

The main objection we have to the view of the Mystical Body now under review is that is too restrictive. Not only does it restrict it to the visible, organized Church on earth, but, in claiming to be the revealed doctrine of St. Paul, it restricts the Apostle's conception of the Church beyond the intention of St. Paul himself, if Father Prat's interpretation is correct. St. Paul did not exclude the saints in heaven from his concept of the Church, which is the Body of Christ. How could he, when the Church finds its fulfilment only in heaven? Even on earth Father Prat tells us that for St. Paul the Church " is one and universal because it is the bride of Christ, including potentially the whole human race: because it is the body of Christ, in whom all those, who died in the first Adam, are to be born again " . . .[19] Potential being, we must not forget, is real being; and if the unbaptized are called potential members of Christ, this does not mean that they do not really belong to Him. They are really His members even if they are not actually united to Him by grace or faith. They may be His " least brethren ", but they are His brethren all the same. This is the conception of St. Thomas, and we believe it is close to the mind of St. Paul.

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[18] *Mission Sunday Message*, Oct. 13, 1940.

There are, then, at least three different points of view from which the doctrine of the Mystical Body may be regarded, yielding three different, yet proper and not conflicting, meanings. As the viewpoints change the doctrine spreads out, as it were, in ever-widening concentric circles, including in its embrace more and more of mankind, until finally it reaches all humanity. Christ, however, is always at the center. Is it not, then, the point of view or the pre-occupation that we bring to this doctrine that to a large extent will determine its meaning for us? The professor of *De Ecclesia* will naturally be inclined to stress the visible Church aspect of the Mystical Body since that is his outlook and pre-occupation. A student of the Grace Tract will be inclined to regard the Mystical Body as a spiritual term, broad enough to include all who are in the state of grace. One who is engaged in expounding the Incarnation and the Redemption will be attracted by the viewpoint of St. Thomas, for whom the Mystical Body, as a redemptive term, is wide enough to include all humanity, since Christ died to save all men without exception and all men belong to Him, even though they may be only potentially united to Him. Father Mersch in his *Le Corps Mystique du Christ* points out very clearly these three different approaches to the Mystical Body and indicates the advantages the view of St. Thomas has over the view of those who identify the Mystical Body exclusively with the visible Church:

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[19] *Op. cit.*, Vol. II, p. 281.

> As a matter of fact, there is some difference of opinion among the Schoolmen as to who belongs to the Mystical Body. The reason is that, although they agree on basic principles, not all speak of the Mystical Body in the same sense. St. Thomas, and many other theologians with him, usually consider the question from the standpoint of the plenitude of grace possessed by Christ, and teach that the Mystical Body includes all those who are capable of receiving life from Him. Therefore, they maintain, the " body of Christ " embraces all men and all the angels, and excludes only the damned. For others, the " body of Christ " signifies all those who actually receive the influx of grace from the Head. If we accept this definition, the " body " coincides more or less with the " soul " of the Church; that is, it includes the saints and all men who possess the virtue of charity, or at least faith. Finally, and especially at the time of the Protestant controversies regarding the nature of the Church, the " body of Christ " is by many theologians identified with the " body " of the Church. According to this opinion, one is united with the Mystical Body by the same bonds that unite him to the *magisterium* of the Church. However, these writers seldom follow out this principle to all its consequences. We do not recall, for instance, that any one of them excludes the fervent catechumen from the body of Christ, although, since he lacks the baptismal character, he is not a member of the visible Church.[20] Indeed our theologians are quite willing to admit that on this point the principal difference is one of terminology. They agree unanimously that in some sense at least the quality of " member of Christ " belongs to the entire human race; that it concerns all men, body and soul; that it depends upon union with Christ, and that, like this union, it admits of varying degrees, the most important of which are enumerated by St. Thomas in the passage quoted at the beginning of the present chapter.[21]

There is, then, a certain vagueness attached to the term " Mystical Body " because of these different points of view, just as there is a certain vagueness attached to the term " church " until we determine just what our standpoint is to be. Is it not important, however, to leave the door open for these different points of view, rather than to close it tight by a hard and fast definition that would rule out every viewpoint but our own? Is it not the "proper" meaning to be determined by the standpoint we take? As long as there is an historical and legitimate basis for that standpoint, we cannot deny the term "proper" to the meaning that flows from it—as long as we remain within the limits of that standpoint. If there were only one legitimate point of view from which the doctrine of the Mystical Body of Christ could be approached, then we might agree that there is only one proper sense to the term. Since this is not the case, however, we believe, with Father Mersch, that "the doctrine always and necessarily retains a certain vagueness"[22], which makes it impossible for us to say that there is one and only one proper sense of the term. There are as many proper senses as there are legitimate points of view.

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[20] Father Bluett would exclude him. Cf. p. 315 and p. 324 of his article.

[21] *The Whole Christ*, pp. 486-487. Cf. also *Saint Thomas D'Aquin, Somme Théologique*, " Le Verbe Incarne ", Paris, Desclée et cie., 1927, p. 315.

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What we have suggested in this article may be summed up as follows:

1. For St. Paul the Church, which is the assembly of the baptized, is the Body of Christ by an easy and natural metaphor. The 'Body of Christ' is, broadly speaking, an organizational term, but it is not restricted in an exclusive sense to the visible Church on earth. The Church, the Body of Christ, includes all who are united to Christ through faith and baptism, whether they are living or dead. While St. Paul does not make use of the term "Mystical Body", he has a doctrine of the Mystery. "The Mystery" is for him a redemptive term, and it refers to the long hidden but now revealed purpose of God to save all men without any exceptions or restrictions whatever in His Son Jesus Christ. Those who are actually united to Christ through faith and baptism, whether they are in heaven or on earth or under the earth, form one body with Him, of which He is the head and they are the members. This we believe to be the teaching of St. Paul, without the refinements that have sometimes been added to it. It is important not to confuse the doctrine of the Mystery with the doctrine of the Body of Christ in St. Paul.

2. The Fathers of the Church speak exactly as St. Paul: for them the Church is the Body of Christ.

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[22] *Op. cit.*, p. 452.

3. The first time we find the expression " Mystical Body " in ecclesiastical literature it was used, by St. John Chrysostom, to designate the Eucharist. This was the sense of the term down to the thirteenth century.

4. From the thirteenth century to the present there are three different points of view from which the doctrine of the Mystical Body is approached. Each of these points of view is legitimate and each yields a proper, though different, meaning.

a. The first is the standpoint of the headship of Christ and of the universality of the redemption. This is the viewpoint of St. Thomas. From this point of view all men belong to the Mystical Body of Christ since all are included in His redemptive will, even though the degrees of union with Christ vary considerably.

b. The second regards the Mystical Body as a purely spiritual term. It would include all who are in the state of grace, whether they actually belong to the visible Church or not.

c. The third is the organizational standpoint. From this point of view the visible Church, the exterior organization, is the Mystical Body of Christ. This view corresponds with the notion of the Church as the Body of Christ in St. Paul—provided that it is not restricted to such an extent as to exclude the Church suffering in purgatory or triumphant in heaven. It is this view that has become common since the Reformation.

Of these three views the first, which is the view of St. Thomas, has the advantage of preserving all that is true in the other two views, with none of their disadvantages. There are no borderline cases in the redemptive viewpoint which the theory fits only with difficulty, such as we find especially in the organizational standpoint. No distinctions need be made between *excommunicati vitandi* and *non-vitandi*, nor is it necessary to reach only probable conclusions in regard to secret infidels or apostates, at least as far as belonging to Christ and His Mystical Body is concerned. They may be weak members or they may be dead members, but as long as they are alive on earth they must be members, in a true and proper sense, of Him who, in a true and proper sense, is the head and savior of all mankind.

It would be most unfortunate if the baleful influence of the Reformation should succeed in choking off all points of view in this matter, except the one that of necessity came to be especially emphasized in order to stem the tide of heresy and error. Is it not time to get back to the main stream of Catholic thought before it was diverted into polemical channels by the catastrophe of the sixteenth century? We are indeed happy to observe that the " Corpus Doctum ", which played such a valiant part in preserving Catholic truth in those troublous days, is again taking the lead in exploring to its depths a doctrine that is of vital importance to Catholic life. We feel confident that the doctrine of the Mystical Body of Christ, in all its fulness, is safe in the hands of that Society which, while doing full justice to the organizational standpoint, is yet capable of producing so many able champions of the view of St. Thomas.

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Analecta

ACTA PII PP. XII.

Radio Address

To the Faithful of the United States of America, 26 June, 1941, On the Occasion of the Ninth National Eucharistic Congress, St. Paul, Minnesota.

Venerable Brothers and dearly loved children, as We send Our voice across the great expanse of sea and land to join in your prayer of adoration and thanksgiving, Our soul is stirred by the memory of those inspired words of the New Testament prophet: " Great and wonderful are Thy works, O Lord God Almighty . . . ; Who shall not fear Thee and magnify Thy name? "[1] Wonderful indeed is this universe come from the omnipotent love of the Creator; wonderful are its elements, which allow God's human creatures to mingle their voices in glorifying Him, despite the apparent barrier of time and space.

Yet more wonderful far is that precious token of Christ's supreme love for man, which has been the centre of your devotion and your study during these last few unforgettable days. Wishing to become a brother to us, the eternal Son of God took unto Himself human flesh and blood; that same flesh and blood He leaves for us, to be the food of our souls, so that we may become His brothers, and if brothers, co-heirs of God through Him.[2]

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[1] Apoc., XV, 3.

[2] Cfr. S. Ioannis Chrysost, *In Ioannem*, hom. XLVI, n. 3; Migne, *P. G.*, t. LIX, col. 261.

You have come, Venerable Brothers and dear children, from North and South, from East and West of the vast United States, from Canada, from Mexico and from the islands of the Caribbean. Our beloved Son, the Cardinal Archbishop of Philadelphia, has presided over your gatherings in Our name, and as Our Legate has brought Us, as it were, visibly present among you. You have knelt in fervent prayer before the tabernacle of your hidden God; you have raised your eyes and bowed your heads in adoration before the Sacred Host exposed in the priceless monstrance. But you know that the bread and wine of our sacrifice of the New Law have not been transubstantiated into the Body and Blood of Christ to find their resting place in tabernacle or lunette. No host is ever consecrated but that it should find at last its way into the breast of man. And so during these days, as Our thoughts took frequent flight to your twin cities on the upper reaches of Père Marquette's Father of Streams,—where We once had the pleasure of visiting Our Venerable Brother, your devoted Archbishop—We seemed to see in vision thousands, yes tens of thousands of Our dear children reverently, fervently receiving from the consecrated hands of God's priests the Body and Blood of their Lord and Master, their God and Redeemer. The nations of the world are there; no people of Europe but has the children of its own blood there among you; Asia, Africa, Australia are there; and We see Our dear negro children and Our dear Indians,—all partaking of the one Victim of Golgotha, all entering into union with the God-head through Christ-Jesus, Who then abides in them through His Holy Spirit.

" O sacrament of tender love! O sign of unity! O bond of charity! " exclaimed St. Augustine.[3] And the zealous Apostle of the Gentiles, whose honored name your city has borne for just one hundred years, has taught us the divinely inspired truth in these words: " For we, though we be many, are one bread, one body, all that partake of one bread."[4] " For what is the bread? " asks St. John Chrysostom. " The Body of Christ. And what do they become who partake of it? The Body of Christ; not many bodies, but one body . . . There is not one body for thee, and another for thy neighbor to be nourished by, but the very same for all."[5]

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[3] *In Ioannis Evang.*, tr. XXVI, c. 6, n. 13.

[4] I Cor. X, 17.

[5] *In epist I ad Cor.*, hom. XXIV, n. 2; Migne, *P. G.*, t. LXI, col. 200.

Yes, the sacrament of our altars is a source of union which transcends all the accidents of history, all the diversifying traits and peculiarities, which have divided our scattered human family into different groups. It reconsecrates, it elevates, it sanctifies that union which our common nature and our universally shared destiny proclaim. It purifies that love which every human heart should cherish for all his fellow-men—that love which quickens our zeal to come to the defence of the spiritual and moral rights of our fellow-men—it deepens that love and steadies it, so that no withering blast may make it droop and die. " By this shall all men know that your are my disciples, if you have love one for another." [6] And if through Holy Communion we become one with Christ, how can we fail to love all men, for whose love Christ died on a cross?

It is St. Augustine who has expressed this sublime and awesome truth so tersely, when writing of the Blessed Sacrament. " If you have received worthily, you are what you have received." [7] St. Thomas following him, tells us that we are transformed into Christ.[8] And, Venerable Brothers and dearly beloved children, it is a Victim we have received; it is into a Victim we are changed. Well may you ask, what elements of victimhood are to be found in your lives. And it was eminently fitting that you should have proposed as the subject to be discussed in the Youth Section of your Congress: " Christ's sacrifice and the importance of personal sacrifice." Sacrifice, especially self-sacrifice is an essential element in the life of a victim. Early explorers record in their relations their utter amazement at the mighty current that sweeps down your Mississippi River. There is a stronger current of black paganism sweeping over peoples today, carrying along in its onward rush newspapers, magazines, moving pictures, breaking down the barriers of self-respect and decency, undermining the foundations of Christian culture and education. Only a young man and women of self-sacrifice—We were almost going to add, heroic self-sacrifice—will escape the flood.

You live in a country, where a tradition of human freedom allows you to practice your faith without let or hindrance.

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[6] Ioan., XIII, 35.

[7] *Serm. 227*; Migne, *P. L.*, t. XXXVIII, col. 1099.

[8] *Exposit. in epist. I ad Cor.*, cap. X, lect. IV.

Your chief enemy is within you—that natural drag of our fallen humanity to self-seeking and sin. Self-sacrifice must combat him. Your parishes multiply, your schools and colleges and universities are thronged, your Youth Associations flourish, your Organizations of Social and Civic Service are reinforcing those bulwarks of morality and religion, without which no nation can aspire to prosperity and peace.

But you must not forget that you belong to a Church, whose founder and head was scourged, mocked, and crucified;[9] and that His Body, which is the Church, as it has always suffered persecution, so it is today being persecuted—persecuted in some of its members so artfully, that it is difficult to measure how far reaching the effect may be. And—bitter tragedy of it all—loyal Catholic fathers and mothers, with sorrow gnawing at their hearts, must contemplate the danger, which every day looms more threatening, that their children and their children's children may be deprived of that precious heritage of faith, which they had hoped to safeguard for them.

In Our discourse of last Easter, as you well remember, Our paternal heart had a special word of comfort and encouragement for those whose fidelity to Christ is forcing them to walk the sorrowful Way of the Cross. These, Venerable Brothers and beloved children, are members of the same Body, Christ, as you. Through the Sacrament of our altars His same life-giving Spirit has nourished their souls and yours. If they are asked to suffer for our faith the physical pain and mental anguish of Christ's passion, have they not a special claim to the prayerful sympathy of Christ's other members? "Who is weak, and I am not weak?"[10] was the cry of the apostolic heart of St. Paul: it should find a clear echo in every truly Catholic heart,—an echo which like the Apostle's voice, is not broken against the narrow confines erected by man, but carries to every corner of the earth, where members of Christ's Body are suffering and in need.

This burning, unquenchable zeal to defend and to spread God's Kingdom on earth, which made St. Paul's soul so truly Christ-like, has run through all the sessions of your Congress, We are sure, and has been fanned to steadier, purer flame by your love of the divine Victim of our Holy Sacrifice. Your lives will

[9] Matth., XX, 19.

[10] II Cor. XI, 29.

bear testimony to that zeal of an apostle. And may the Heart of Jesus in the most Blessed Sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time.

With this familiar prayer on Our lips, as a pledge of the Sacred Heart's tenderest and overflowing love for all men, to those present, to all who have taken part in the Congress even though only in spirit, to all Our dear children of the United States and of those countries represented by their Bishops, with the deep affection of Our paternal heart We impart the Apostolic Benediction.

EPISTULA

AD EMUM P. D. DIONYSIUM TIT. SS. NEREI ET ACHILLEI S. R. E. PRESB. CARDINALEM DOUGHERTY, ARCHIEPISCOPUM PHILADELPHIENSEM, QUEM LEGATUM MITTIT AD IX CONVENTUM EUCHARISTICUM NATIONALEM FOEDERATARUM AMERICAE SEPTEMTRIONALIS CIVITATUM, IN URBE S. PAULI DE MINNESOTA CELEBRANDUM.

PIUS PP. XII

Dilecti Fili Noster, salutem et Apostolicam Benedictionem.—Libentissime excepimus, sollemnem Eucharisticum Conventum ex omnibus Foederatis Americae Septemtrionalis Civitatibus in praenobili urbe Sancti Pauli de Minnesota proxime celebratum iri. Auspicato enimvero continget, ut, vertente hoc mense sacratissimo Cordi Iesu dicato, eiusmodi congressio studiosa pietate ac magno apparatu peragatur. Profecto Sanctae Mariae Margaritae Alacoque, singulari in Eucharistiae sacramentum amore flagranti, Christus Dominus saepenumero apparens, divini Cordis sui et divitias copiosissimas et ardentissima optata significare est dignatus. Iamvero Idem sub velis eucharisticis delitescens homines ad se vocare non desistit: " Venite ad me omnes, qui laboratis et onerati estis et ego reficiam vos ".[1] Nos autem nihil potius habemus, in praesenti universi orbis discrimine, quam ut humano generi, tam graviter laboranti, caeleste auxilium frequenti populo et instantissima supplicatione invocetur; quapropter proximam istam Eucharisticam celebrationem non modo laude Nostra fervidisque votis prosequimur, verum etiam auctoritate Nostra participare volumus eidemque per Legatum Nostrum adesse exop-

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[11] Matth. XI, 28.

tamus. Te igitur, Dilecte Fili Noster, qui tanta erga Sanctissimam Eucharistiam flores pietate ac veneratione, quique et praestanti munere archiepiscopali et Romanae purpurae splendore praefulges, Legatum Nostrum a Latere deligimus ac renuntiamus, ut, Nostram gerens personam, Congressui Eucharistico Sancti Pauli de Minnesota proxime agendo Nostra auctoritate praesideas. Qua quidem Legatione pro certo habemus ita te perfuncturum, ut sacris ritibus plurimum dignitatis ac maiestatis adiiciatur, in illo praesertim magnifico cathedrali templo, quod nos, praeclarissimam istam nationem invisentes, Nostris oculis tanta animi delectatione admirati sumus. Caelestium interea luminum gratiarumque auspex, peculiarisque Nostrae dilectionis testis esto Apostolica Benedictio, quam tibi, Dilecte Fili Noster, sollerti Archiepiscopo Sancti Pauli de Minnesota ceterisque Praesulibus itemque civilibus Magistratibus iisque universis, qui sacris sollemnibus intererunt, peramanter in Domino impertimus.

Datum Romae, apud Sanctum Petrum, die VIII mensis Iunii, in festo Sanctissimae Trinitatis, anno MDCCCCXXXXI, Pontificatus Nostri tertio.

PIUS PP. XII

SACRAE CONGREGATIONES DE RELIGIOSIS ATQUE DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS.

DECRETUM

DE ALUMNIS ADMITTENDIS IN SEMINARIUM VEL IN FAMILIAM RELIGIOSAM.

Consiliis initis inter S. Congregationem de Religiosis et S. Congregationem de Seminariis et Studiorum Universitatibus, decreta sunt quae sequuntur:

Antequam in Seminarium admittantur qui, quocumque titulo, ad familiam Religiosam pertinuerint, Ordinarius ad Sacram Congregationem de Seminariis et Studiorum Universitatibus recurrat, quae de iudicio suo Ordinarium certiorem faciet, peractis iis omnibus quae casus ferat.

Itemque antequam familiae Religiosae adscribantur qui, quavis de causa, e Seminario egressi sint, Superiores Religiosi ad Sacram Congregationem de Religiosis recurrant, quae de suo iudicio Superiores certiores faciet, peractis iis omnibus quae casus ferat.

Quae omnia Ssmus D. N. Pius Div. Prov. Papa XII approbare atque confirmare dignatus est atque publici iuris fieri mandavit.

Datum die 25 mensis Iulii a. 1941.

V. Card. La Puma, *Praefectus*. I. Card. Pizzardo, *Praefectus*.

† Fr. L. H. Pasetto, *Secretarius*. E. Ruffini, *Secretarius*.

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

RESPONSA AD PROPOSITA DUBIA

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I—DE PRAECEDENTIA METROPOLITARUM

D. An ex Codice (cann. 106 n. 3, 272, 280, 285, 347) Archiepiscopus Metropolita, qua talis, extra suam provinciam praecedat Archiepiscopo non Metropolitae, seu Episcopis suffraganeis carenti.

R. Negative.

II—DE ARCHIVO SECRETO

D. Utrum verba canonis 379 § 1 : *retento facti brevi summario cum textu sententiae definitivae*, referenda sint tantum ad causas, quae a decennio sententia condemnatoria absolutae sunt, an etiam ad causas, quarum rei vita cesserint.

R. Affirmative ad primam partem, negative ad secundam.

Datum Romae, e Civitate Vaticana, die 5 mensis Augusti, anno 1941.

M. Card. Massimi, *Praeses*.

L. * S.

I. Bruno, *Secretarius*.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE MIDNIGHT MASS AT CHRISTMAS.

A question not infrequently raised at the approach of the Christmas season and much disputed thereafter is whether or not in view of circumstances which we shall presently discuss, the pastor of a parish church may arrange for the celebration of a second Mass at midnight on Christmas with the understanding that this other Mass be celebrated in the lower church or crypt, church basement, parochial hall or other decent and suitable place approved as such by the Ordinary of the diocese in accordance with the prescriptions of the Code.[1]

The reasons alleged in favor of the proposal are those commonly expressed in large urban centres and thickly populated areas. They are for the most part attributed to the inadequacy of parish churches to accommodate the unusually large number of the faithful who seek to attend the midnight Mass each succeeding year. The already perplexing problem is heightened to some extent by the ever-increasing number of our non-Catholic brethren who appear anxious to join our Catholic people at this very beautiful ceremony, thereby rendering still more crowded an already overcrowded congregation. Rarely is such a situation immune from the fire and accident hazard with its attendant loss to life and property.

Before giving an answer to the question raised it would be well to review briefly the Church's legislation in general with reference to the time to be observed in the celebration of Holy Mass that we may evaluate and better appreciate the reasons which prompted her particular legislation regarding the celebration of the midnight Mass.

The general law prescribes that Holy Mass should not commence earlier than one hour before dawn or not later than one hour after midday.[2] Dawn is generally estimated as the beginning of the brightness that precedes the rising of the sun and varies according to places and seasons. This general law of the Code indicating the legitimate time to be observed in the celebration of Holy Mass confirms what has been set down in the General Rubrics of the Missal in this regard.[3] The law imposes a serious obligation binding under pain of grave sin. However, while the obligation of not celebrating before dawn is of graver precept than that of celebrating after the prescribed hour at midday, a moderately grave reason, even a light reason depending on the amount of time involved will suffice for anticipating the celebration of Mass somewhat earlier than that indicated in the rubrics of the Missal.[4] It may safely be asserted that grave sin will not be committed unless Mass is begun two hours in anticipation of the legitimate time prescribed without a sufficient cause.[5]

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[1] C. 822, 4.

In the computation of the legitimate time spoken of, any of the canonically recognized systems may be used. In those regions where the sun does not set for protracted periods, as for instance in Belgium where dawn is constant throughout the night from the 26th of May to the 19th of July, Holy Mass may commence at that point of time which corresponds to midnight, i. e. that period of time twelve hours removed from the solar midday.[6] It may be well to mention here in passing that according to the majority of theologians time is to be computed morally and not mathematically. In those localities where for shorter or longer periods of time the sun does not rise above the horizon, dawn may be morally estimated as that point of time corresponding to the term which is at the beginning of the usual civil day when men are wont to rise very early (diluculo) in the morning to commence their daily occupations according to the accepted and approved customs of the regions concerned.[7]

Just as every law has its exceptions, so with the legislation of the Church pertaining to the legitimate time to be observed in the celebration of Holy Mass there exist a few canonically recognized exceptions. First by reason of the pre-excellence of the custom as well as the feast, is the crystallization of the ancient and constant practice of the Church regarding the celebration of the midnight Mass on Christmas. The characteristic feature of this great feast in the liturgy of the Roman rite is the custom of the three Masses, the first to be celebrated ' in nocte ', the second ' in aurora ' and the third ' in die sancto '. The first of the three mentioned is the customary sacrifice which in the early centuries of the Church always terminated the sacred vigils kept in honor of the birthday of the Saviour to commemorate the eternal birth of the Word of God amid the splendour of his Father's glory. This ecclesiastical discipline which has been jealously guarded by the Church as a most precious heritage of early christian devotion has been crystalized and preserved for us in the precise and unequivocal legislation of the Code, i. e. " in nocte Nativitatis Domini inchoari media nocte potest sola Missa conventualis vel paroecialis, non autem alia sine apostolico indulto ". A further exception is voiced in the following paragraph of the same canon in which it is stated: " In omnibus tamen religiosis seu piis domibus oratorium habentibus cum facultate sanctissimam Eucharistiam habitualiter asservandi, nocte Nativitatis Domini, unus sacerdos tres rituales Misses vel, servatis servandis, unam tantum quae adstantibus omnibus ad praecepti quoque satisfactionem valeat, celebrare potest et sacram commuunionem petentibus ministrare ". An authentic declaration of the Holy Office [8] insists that these three Masses or the one Mass as the case may be, are not to be celebrated ' apertis Januis ' i. e. attendance is not open to the general body of the faithful, the general public, but only to a select group which may be made up, for instance, of relatives, friends and benefactors of the community. [9] The Holy Office stated at the same time that this privilege did not extend to the churches of religious. By the latest schedule of quinquennial faculties granted to the Bishops of the United States in the year 1939 and valid to the end of the year 1944, the Ordinary of the diocese may permit the celebration of three Masses according to the ritual on Christmas night in churches of religious which are not included in canon 821, 3, with permission for those present to receive Holy Communion, on condition, however, that the three Masses be celebrated by one and the same priest.

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[2] C. 821.

[3] R. G. M. XV, 1; De Defectibus etc., X, 1.

[4] Cappello, De Sac., Vol. I, n. 794.

[5] Genicot, Theol. Mor. Inst., II, n. 236; Cappello, loc. cit.

[6] Noldin, De Sac., III, n. 205; Prummer, Man. Theol. Mor., III, n. 290.

[7] S. R. C., 2 Nov. 1634.

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[8] S. O., 26 Nov. 1908.

[9] Verm.-Creusen, T., III, n. 277.

A careful study of the Church's liturgy and legislation with regard to the time prescribed for the celebration of Mass down through the ages will reveal her preeminent regard for the midnight celebration of the feast of the Nativity and her unwillingness that this special prerogative of the feast be shared by any other event save in an extraordinary circumstance as in the case of the Eucharistic Congresses when there is public adoration of the Blessed Sacrament all night during the Congress. Even on such occasions, despite the impressive gathering of the faithful, one and only one Mass may be celebrated at midnight. Those priests who have been present may at the conclusion of the midnight Mass or at one o'clock in the morning celebrate Mass [10]. In all other events it has been the constant practice of the Church not to permit the celebration of Mass earlier than one half hour after midnight.[11]

It would seem therefore, from what has been said that there can be no other answer to the question raised, notwithstanding the circumstances related at the outset, than that suggested in the prescription of canon 821, 2, i. e. an apostolic indult. In those cases where recourse to the Holy See is difficult and there is at the same time the danger of grave harm in delay, the Ordinary of the diocese may dispense from the prescribed legislation and permit the celebration of another Mass at midnight.[12] There is no obligation to resort to the telephone or cable in communicating with the Holy See, although they may not be considered by all in our country today as extraordinary modes of communication.

A principal source of error in properly interpreting the legislation of the Church with reference to the celebration of one Mass only in a parish church on Christmas night is due in no small part to the incorrect or inadequate knowledge some entertain regarding the signification of the term *Missa paroecialis.* It is sometimes understood, and erroneously so, that the parochial Mass refers to all the Masses which may be celebrated in a parish church on Sundays and days of obligation. To such an opinion or belief it must be objected that there are but two canonically recognized significations to the term. In a strict sense the *Missa paroecialis* signifies the so-called *Missa pro populo* or the Mass which pastors of souls are bound to offer for those souls committed to their care.[13] The other and wider signification of the parochial Mass has reference to the principal Mass celebrated on the aforementioned days of obligation in the parish church.[14]

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[10] Litt. apost. "Quod ad conventus," 7 Mart. 1924—AAS. XVI, 154 sqq.

[11] AAS., XVII, 100.

[12] C. 81.

Though both significations are derived from the same term, a glance at the characteristic elements of each will disclose a real distinction between one and the other revealing their separate identity. The parochial Mass in its restricted sense or the *Missa pro populo* is celebrated by the Pastor for those souls committed to his care on days of obligation unless he is legitimately impeded in which case he will fulfill his obligation as soon as possible or through another priest. It may on occasion be private, celebrated in a private oratory, side chapel or house, and even away from the parish as for instance when the pastor is summoned away to the bedside of a dying relative or friend. It may and frequently is celebrated at an early hour in the morning when relatively few members of the parish are present. The *Missa paroecialis* in the wider acceptance of the term is necessarily a public Mass, celebrated in a parish church and not in a private oratory, convent chapel or house and is the principal Mass of the day. It is often a high Mass, though it need not be, or a low Mass possessing an added air of solemnity by reason of music, the singing of hymns, etc. It need not necessarily be celebrated by the pastor of the parish but by any priest invited by the pastor for this purpose. It is in this latter and wider signification that we find the use of the term *Missa paroecialis* in the second paragraph of canon 821. Since even in this sense it signifies but one Mass and not several Masses we are unable to substantiate the opinion of those who declare that more than one such may be celebrated at midnight on Christmas without an apostolic indult.

JOHN F. DWYER.

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[13] S. R. C., Dec. 3623, 2592, 4093; R. G. Missalis, III, 12.

[14] S. R. C., Dec. 3059, 3065, 3887, 3957.

AMERICAN CATHOLICISM IN A CRISIS.

Let us hope it may not be impudent to ask if American Catholicism is having any direct or unusual influence on Catholics and non-Catholics in these days of stress. Outside of charitable works, for which the Church has always been revered in times of affliction, there seems to be another way in which she might have a very decided effect on the present struggle which is taking place in American minds, and that is by her public prayers.

No one can deny that in the difficult issues which have to be faced by this country, the *summum optabile* is a just peace. Some believe that a just peace is attainable only through war, and so it would seem that the term, consecrated by Pius XII in many allocutions to the faithful, has come to mean war rather than peace. This is unfortunate, and undoubtedly not the mind of our Holy Father. There is always the possibility, not directly apparent once passions are aroused, that a change of heart may come over those who are responsible for the present debacle of war. This is possible only as an answer to instant and persevering prayer. Likewise, it is not very probable that a truly just peace can be realized when the vanquished, stripped of every further defense, must accept the terms of a victor who would not yet have rid himself of a desire for continued revenge.

With things as they are, and men as they are, it is very difficult to see how any kind of arbitration is possible without the special intervention of Almighty God. The means which God might take are manifold, but we can be sure of this: we have no right to expect any such intervention until we have prostrated ourselves before Him and admitted our wilfulness and our sinfulness; not until we have come to the realization that we deserve to be abandoned by God and left to our own destructive devices. There is no reason for us in America to believe that we have not merited the just visitation of God's vengeance. All we can say is that, in the light of the afflictions which have fallen upon other nations, God has thus far been exceedingly lenient with us.

Now prayer and serious penance are the only conceivable means of averting a complete disintegration of American life as we have known it, and perhaps even destruction by fire and sword. If we are to have any hope of escape, our prayer and our works of penance must be on a scale proportionate to our defection. It seems then, that this is the opportunity for the Church in America to take the lead in bringing about expiation and atonement.

Some dioceses have long since had the *oratio imperata;* others have prescribed some English prayers for peace in connection with various devotions; in some places men have gathered in large crowds for the Holy Hour, and a few parishes have been carrying on novenas for peace. In general, however, except for a slight scaffolding over the door, we might get the impression that the Church is going on a " business-as-usual " policy.

Actually, there is a National Emergency. I do not mean the one proclaimed by the President, but a terrifying national emergency which has been brought about by indifference to God's laws and heedlessness of divine teachings and warnings. It is an emergency which calls for a return to God with all possible haste. Nor must we spend our time taking consolation from the fact that there are many good people in our country. In this day we should adopt absolute standards, not relative ones, for it is there that we too often go blind and derive a sense of security from the darkness. Nor must we be too quick to label this sort of thinking as pessimism, and presume that nothing has to be done; there again is a fruitful source of deception. We should realize that the situation is bad enough and that God cannot but accept and bless our attempt to adjust it.

We should be doing all sorts of extraordinary things to awaken our Catholics to the need of a national defense program of prayer, penance and good works; and this will be accomplished not only by preaching but by public exercises of prayer and self-denial.

Our priests, whatever their views about national policy or international alignments, should be crying out to their children from the altar-steps to rush for protection to the shelters of repentance. Every church in the land, Sunday after Sunday and during the week, if possible, should ring with the voices of new precursors crying: " Repent! The hand of God is upon us! Bring forth fruits worthy of penance; who has taught you to flee from the wrath to come! The axe is laid to the root; every tree that does not bring forth fruit shall be cut down and cast into the fire! " This is the day for the preacher to summon his people and adjure them to put on sackcloth and ashes and cry out to God for mercy and forgiveness. This is the time for the baptism of penance and the confession of sins. The shepherd should be gathering his sheep about him and battening down the fold and our whole civilization with prayer and penance. How long do we dare to wait—until the storm has destroyed us?

This is our chance to apply Christian teaching far above the level of sordid casuistry. This is our opportunity of showing men what Christlike forgiveness really means, of putting out the fire of hate and lighting up the fire of love. Our people will not be attacked or crushed if they are taught to accept and to practice the whole doctrine of Christlike love for one another and for all men.

Some will say, even the elect perhaps, that under present conditions such doctrine is not real or practical, will not meet the present situation, it is all right under normal circumstances when men are better disposed; but now we must hate in order to drive out hate, destroy in order to stem greater destruction. Since when has Christ's doctrine been *practical* from the world's viewpoint? Yet it confounds and disarms the world whenever it is practiced. Christ's reasoning sets at naught the reasoning of men, and present conditions are further proof that the reasoning of men, left to itself, turns into madness!

Preaching, for all that it may awaken our people, will mean little without practice. Men too often come to Church, listen to a rousing sermon, and go away, as St. James suggests, forgetting presently what manner of men they are. Our Catholics must be made to do something before they can be truly impressed, and it is only when they have done something that they will understand how the Church meets a crisis in human life.

Any pastor, without fear of being looked upon as singular or erratic, could institute, for example, a triduum of prayer and penance in his church. He could insist upon the need of it or call upon someone else to do so. He could gather his people for daily Mass—morning, or possibly noonday; he could have evening services at which the Penitential Psalms or the *Miserere* would be recited, the stations said, the acts of contrition and of love; the *Confiteor,* or any other penitential prayers or hymns. Above all, he could say earnest prayers for the authorities, prayers for rulers abroad, whether they be considered friends or enemies. The tenor of the whole service should be repentance and supplication. Then he could exhort his people for the three days to do most extraordinary acts of penance: real fasting,—one full meal a day, with none of the usual exemptions for "working men and their families"; no movies, no parties, no dances, no radio, no magazines, no smoking, no strong drink, no hilarity, a great deal of silence, no useless automobile rides, no pleasures of any kind for three short days: severe, relentless, painful penance!

Imagine the effect upon Catholic thought and Catholic living if many parishes were to enter upon a program like this in dead earnest! There is nothing that brings one into closer contact with the realities of God and religion than sincere repentance through penitential acts. Imagine the revival of religious spirit;—how people might gather around the confessional; be generous in almsgiving; how cold hearts might be inflamed with the love of God; how love of neighbor might triumph over incitements to hate, how the desire for a just peace and a spiritual revival throughout the world might burn in Catholic hearts. At last, our people would begin to understand what Catholicism does in a crisis.

Non-Catholics—many of them—are ready for this. Are we? What would be the effect upon this country if non-Catholics were to see us suddenly plunge into an intensive war upon our bodies for the salvation of body and soul? Would they not come to our churches and hail us for meeting all this world-distress in a Christian way? How embarrassed we might be if a revival of this sort were to start with Protestants? It probably will too. Many of them are of this mind.

The Legion of Decency cleaned up the moving pictures and it is still safe to go to almost any movie. The great majority of Americans thank the Catholic Church for that. It was indeed a victory, and it came from concerted action on the part of Catholics. The renewing of the spirit of prayer and Christian discipline can start in the same way, and with it the sure prospect of God's blessing on this country—a blessing which it sorely needs.

Will we refuse to try because we are afraid Catholics will not like it, or because the spirituality implied is too high for the ordinary Catholic, or because we may be considered queer, or because there may be confusion and scrupulosity, or because it is chiefly a private affair? The ravages of war do not please the people either, and in those days they may have to practice heroic spirituality or go down to damnation; and in those days they may turn on us, their leaders, and ask why we did not prepare them or take a firm stand while there was yet time. There will be nothing private about the penance and the prayer of the people then, and there will be no end of confusion when license and passion have begun to destroy the very last vestiges of civilization. If we do not lead now we may be trampled on then, for we will be like the salt without savor.

If you look back into the history of the Church, you will find nothing unprecedented in these suggestions. Many a time in the middle ages and since, our people have laid aside their work, gathered round the altar and for hours on end besought Divine Clemency in the midst of persecution and pestilence and war. There always came a day when they gathered again with smiling faces, purified in mind and heart, and raised their voices in a great and resounding *Te Deum Laudamus.*

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CHRISTMAS MASSES AFTER TAKING ABLUTIONS.

Qu. A priest says Mass at a Catholic hospital on Christmas. The midnight Mass was to be the High Mass, followed immediately by two low Masses during which the nurses were to sing hymns. However, through forgetfulness the priest takes the ablutions after the Communion at High Mass. To avoid any excitement and comment he said the other masses. Did the priest have sufficient reasons for saying the two low Masses while not fasting?

Resp. On December 2, 1874, the Holy Office ruled that a priest who broke his fast after saying Mass, whether by drinking the ablutions at the Mass, or afterwards, was not permitted to binate, even if it would cause talk or scandal among the congregation. This scandal, it held, would be pharisaical, since everyone would know that the priest was not saying the second

Mass because he had broken his fast, and no other cause could be present or imputed to him. Pummer, in his *Manuale Theologiae Moralis,* Vol. III, No. 201, holds that today the eucharistic discipline has been mitigated, and says that grave scandal in the case in mind could arise, and therefore the priest could licitly say the second Mass. However, if scandal can be removed and it is evident that the priest does not say the second Mass because he has broken his fast, and for no other cause, he is not permitted to binate.

It is our opinion that in the case given, the celebrant can, without any possibility of scandal, simply announce at the close of the first Mass that he has accidentally taken the ablutions and that he is unable to say the second and third Mass. The nurses can sing their Christmas carols or hymns without his presence at the altar. There seems to be no room for justification in saying the other masses.

INDULGENCE FOR THE EJACULATION "MY LORD AND MY GOD."

Qu. At the elevation of the Host at Mass, when one says, "My Lord and my God," is it necessary to look at the Sacred Species in order to gain the indulgence?

Resp. In the new revised edition of *Preces et Pia Opera,* 1938, the official publication of indulgences, page 61, we read: "Dominus meus et Deus meus! Fidelibus, qui, cum in Missae sacrificio sacratissima Hostia elevatur, vel dum ipsa manet solemniter exposita, praefatam iaculatoriam precem fide, pietate et amore recitaverint, conceditur: Indulgentia septem annorum; Indulgentia plenaria semel in hebdomada, si praefata pia praxis quotidie habita fuerit, additis sacramentali confessione, sacra Communione et oratione ad mentem Summi Pontificis." No mention is made of directing the eyes to the Host and hence it is no longer necessary. One may either bow the head or look at the consecrated Species.

"NIGRA SUM SED FORMOSA".

The Mystical Body of Christ was to be composed of "men of every nation under the sun". "Many shall come from the East and the West, and shall sit down with Abraham, and Isaac and Jacob in the Kingdom of Heaven". The Catholic embrace of the new dispensation is clearly outlined in the account of Saint Paul rebuking Saint Peter, whose fear of offending the susceptibilities of the Jews, led him to compromise on the Christian principle, "Teach ye all nations." "But when Cephas was come, I withstood him to his face, because he was to be blamed. For before that some came from James, he did eat with the Gentiles; but when they came, he withdrew and separated himself, fearing them who were of the circumcision. . . . When I saw that they walked not uprightly unto the truth of the Gospel, I said to Cephas and to them all . . . 'If I build up again that which I have destroyed, I make myself a prevaricator'". Saint Paul was irate, because, after the inclusion of all men in the Gospel had been preached, Saint Peter, the head of the Church, himself, was rebuilding the walls of prejudice, razed by Christ, to the detriment of the pure discipline of both Gentiles and of the Christian Jews as well.

The Catholic embrace of the Church from Apostolic times is instanced in the Baptism, by Saint Philip, of the "Ethiopian, a man of great authority under Candace, the Queen of Ethiopia, who had charge of all her treasures, and who had come to Jerusalem to adore". "And the Spirit said to Philip: 'Go nearer and join thyself to this chariot'. And Philip, running thither, heard him reading the Prophet Isaias. And he said: 'Thinkest thou that thou understand what thou readest?' And he said: 'And how can I, unless some man show me?' And he desired Philip that he would come and sit with him. Then Philip, opening his mouth, and beginning at this scripture, preached unto him Jesus".

This relation should contain forceful lessons to the Catholics in the United States. Over thirteen millions of our fellow citizens share the black skin of this Ethiopian. Eight millions of them are receiving little or no religious instruction; about five millions share the beliefs of the various sects; and less than five hundred thousand are members of the Catholic Church.

That this great number of souls are the concern of the Church is proven by the legislation of the councils of Baltimore which command a care for their needs, and established an annual collection to be taken up throughout the nation to provide sustenance for those who do missionary work among Indians and Negroes.

That the Catholics of the United States, as a whole, failed to respond to the behests of the Councils in a manner worthy of our great Church is shown by two facts; first, after nearly three-quarters of a century, twenty-one million Catholics contribute annually the comparatively small sum of a quarter of a million dollars to the Collection for Indian and Negro Missions, which added to the unofficial contributions might total a million and a half, contributed each year to both missionary enterprises; secondly, this lack of heed by Catholics to the advice of the Councils is shown by the fact that our Holy Father after the passage of a like three-quarters of a century found it necessary to instruct Catholics in the United States to have a special care of Negroes, who are " dear to us ", for " they have need of special care ".

The Church has a difficult problem and a gigantic task as it confronts this work of bringing Christ in all His beauty and the fullness of His glory to this disestablished people. The problem is not the mentality, the moral possibilities, or the spiritual potentialities of Negroes. It is rather the problem of how to persuade Catholics to be Catholic in their zeal for the souls of Negroes. Pope Pius XI, in speaking to an American Bishop on this Colored-White problem of the Church in this Country, said that " Prejudice is an unreasoning thing, and cannot be reasoned down ". His Eminence, D. Cardinal Dougherty, at a reception tendered him by the Negro Elks of Pennsylvania, made the charge that Catholics who, by their prejudice, prevented Negroes from reaching the heights of holiness were traitors to the Faith; and a Bishop, outstanding for his brilliant intellect, has said that wherever prejudice against Negroes is present among Catholics, it exists as an infection that has come from outside sources.

That these leaders of the Church spoke in this vein of prejudice among Catholics is a clear indication that prejudice, un-Catholic and inimical to the progress of our faith among

Negroes, does exist; and that it presents a difficult problem to those who guide the human affairs of the Church; and that although this prejudice is existent, now that its existence is recognized by those high in the councils of the Church, the Church will overcome this difficulty with her Gospel of Charity.

That this prejudice does exist may be gathered in an explicit manner from many sources in the body of the Church. Even a very casual survey of the various Catholic institutions devoted to works of education, charity or religion will give a knowledge of the paucity of the efforts being made to give Negroes care, not of an equal amount, but of a like nature, as is being given to white Catholics. A closer examination given to this matter will leave the gazer appalled at the indifference and downright prejudice that exists among Catholics toward this people. We shall find various explanations given for the non-acceptance of Negroes into various agencies conducted by Catholics but the fundamental cause, as recognized by any who have a grasp of conditions, must be accepted as prejudice, dictated by a fear that the presence of Negroes in their institutions will cause a deterioration in the quality or quantity of those to whom the particular Catholic institution is of service.

Even a hasty survey of the various types of Catholic institution betrays the presence of this prejudice in all types. Whether it be in the parish, or the mission, in the day nursery, or the parochial school; whether in the high school, or academy, or college; whether in the hospitals, or orphanages, in old folks homes, or homes for the indigent; in institutions for wayward children, or for unwed mothers, in one and all can be found the existence of that un-Catholic prejudice, which prevents the admission of subjects, and that solely on the ground of their dark skin. There almost seems to be a fear that the dark skin carries with it the germs of some fearful plague that will contaminate the present occupants of the various institutions. The writer knows with what protestations of denial this charge may be met; but he presents the absence of Negroes in the far greater number of these institutions. If a survey were made throughout the whole country, it would probably be found that not one-half of one per cent of the Catholic institutions of the country minister directly to either Catholic or non-Catholic Negroes.

The picture, as thus drawn, presents a very dark arraignment of the practical missionary activity by Catholics among Negroes in America. There may have been extenuating excuses for a neglect of the Negroes in the distant past. There have been flashes of light amid the clouds in the case of individual priests, sisters, laypeople, and indeed of entire religious congregations, who have devoted all their energies of a lifetime to the educational and religious advancement of the Colored during the past half century. There is, beyond all doubt, reason for hope to be seen in the growing interest of Catholics in general in this great home apostolate. But when seen against the whole background, and when viewed in comparison with the tremendous energies of the Catholic Church in the United States, and with the vastness of the task that confronts it in the future conversion of the Colored People of the country, these flashes of light become almost only faint sparks.

In view of the prejudice against Negroes that exists among many Catholics towards Negroes, is it any wonder that the number of Negro Catholics has remained constant for almost a quarter of a century? When the fire of Faith is yet feeble in the Negroes converted through strenuous efforts of missionary priests and sisters, is there any wonder that they often leave the Church because expecting to find in it a haven of love, they have actually found the same prejudice that they experienced outside the Faith. The writer makes the charge that the prejudice against Negroes, as it is found among Catholics, is one of the great causes for the leakage of Negroes from the Church. As the eminent Bishop above quoted says, prejudice as found in the church is an infection from outside sources. And if Negroes find they have come in vain into the church for peace and solace, there is little wonder that they return back to where there is downright bias and hate with no hypocritical pretensions of mutual love.

Until this prejudice is removed, and Catholics as a whole become imbued with a sincere desire to meet Negroes as fellow Catholics, the work of the Church among United States Negroes will continue at almost a standstill, if it does not, indeed, retrograde. Until Negroes participate in, and receive ministrations from the whole spiritual, educational, and charitable life of the Church, they will continue to hold off from her embrace. Until we shall have provided Negro Catholic leadership Negroes shall consider themselves a foreign body in a white membership. Until Negroes, North, South, East and West, receive a full Catholic education, there shall be no loyal and efficient Negro Catholic leadership. The Church, cannot, if it would, provide an entirely separate set of educational, charitable and religious institutions for Negroes. The cost would be prohibitive; and if the cost were not prohibitive, a line of cleavage, a thing to be abhorred, would be set among Catholics in this country. Until then, Negroes are trained side by side with white Catholics to become proficient in all phases of Catholic life, we can expect little in the way of widespread Negro Catholic loyalty and Negro Catholic zeal.

The words of Father Judge in writing of the Apostolate of the American Negro are a forceful summary of the necessity of forming a virile and zealous Negro Catholic loyalty: " The whites will never solve the Negro Question. They (Negroes) must solve it themselves. To be logical to this thought, no matter how startling the assertion may be, this means that they must have their own priesthood and their own sisterhood, and therefore, what concerns us in a particular way, their own Apostolate. Suppose we plumb the whole question with that most Catholic of all principles, 'Think with the Church'. In the heart of the Church, evidently, there is not the least doubt that Negroes are capable of, and should be responsible for, with God's grace, evangelizing themselves. This truth becomes more apparent in view of the knowledge gathered from present observations, and from the widespread experience of many students who for years have anxiously sought to come to some right decision on this matter. The last word of this experience is that the white man and the white woman will never evangelize the Negro as a race, and from this, therefore, and from the words of Benedict XV, 'Wherever, therefore, there exists a native clergy, adequate in numbers and in training, and worthy of its vocation, there the missionary work must be considered brought to a happy close; there the Church is founded', what other thought can we have, but that it enters into the plan of Divine Providence that the Negroes, themselves, under God, evangelize their own Race. It is only reasonable, however, to believe that the whites should help them to this. This is our bounden duty, and the sooner this gets to the conscience of every Catholic, the sooner there will be a blessed summation of a movement that will bring thousands of Negroes into the Church ".

It is in line with this advice that this article is written. Thousands of priests, sisters, and lay Catholics, are not aiding the Bishops in their desire to build up a strong and virile and faithful body of Colored Catholics, who will associate themselves integrally with the rest of the faithful in bringing " all things to Christ ". If from what is written above, the thought may be gathered that nothing at all is being done to attract Negroes to the Faith, we hasten to say that such is not the case. Three hundred and fifty priests, and over a thousand sisters are giving their full-time efforts to training Negroes in the Faith. " But what are these among so many? " Their efforts are frustrated, and their converts frequently relapse because no country-wide advance is being made on a scale commensurate with the latent powers of our great Church organization. No great and lasting effect shall be made until Negro converts enter a Church, where all Catholics, have put aside the infections of prejudice or an indifference to the whole apostolate, and have shown themselves eager to work for the salvation of those who need Christ so much.

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MISSION FACULTIES VALID DURING NOVENA EXERCISES.

Qu. Is a novena, as ordinarily preached in the United States, included under the general terms of " missions and retreats ", in as far as the privileges of missionaries are concerned? For instance, may the one conducting a novena enroll in all the confraternities and without the registration of names; may he bless crucifixes and rosaries with the special blessings usually listed, and especially can he give the papal benediction at the end of the novena?

Resp. It seems safe to hold that a novena, during which sermons are preached in the presence of a congregation on nine consecutive days, is certainly included under the general terms of " missions and retreats ": " tempore missionum et spiritualium exercitiorum ". The subject matter of the sermons delivered during public novenas usually is similar to that used in the discourses given at missions and formal retreats and the ends in view are the same.

From a practical point of view, in the United States at least, the pastor who schedules a novena in his parish church aims at achieving the spiritual good ordinarily acquired during a retreat. Thus the priest conducting the novena is justified in using the privileges he possesses that may be used " tempore missionum et spiritualium exercitiorum ", including the bestowal of the Apostolic Blessing on the last day of the conferences or exercises, if the faithful on their part have fulfilled the necessary conditions, such as attendance at the sermons, confession, Communion and prayers for the intention of the Sovereign Pontiff.

TWO QUESTIONS ON BAPTISMS IN CHINA.

Qu. 1. Sempronius a missioner is temporarily taking over the duties of his neighbor Willibrord. The latter has prepared a large class of converts, but having been called away just before they are ready for Baptism, asked Sempronius to baptize them. Sempronius on arrival has the following *casus* presented by the catechist. Lucy and Bertha, catechumens are both ready for Baptism. Lucy is the wife of Titus (who intends to remain a pagan), but because of some accident or sickness some time previous has become somewhat crippled, and for this reason has been cast off by Titus. After putting Lucy out, Titus has taken Bertha to wife. Lucy still lives in the same village, on charity. Sempronius, hearing these facts, tells the Catechist that he will baptize Lucy, but refuses the Sacrament to Bertha. (There is no question of Titus being converted.) Sempronius tells Bertha that she may not receive Baptism at this time. Lucy is baptized with the others. What is to be said of the decision of Sempronius?

2. It sometimes happens in China that catechumenates are large. The Ordinary has given permission to his Missioners to use a form, which was published in a periodical, and is intended for such cases.

This " Ordo Baptismi in Plurali " for the most part is clear. However at the giving of the salt it reads—" Immittat modicum salis benedicti dicens; N. et N., vosque coeteri fratres baptizandi accipite sal sapientiae etc.... longe maledicte diabole... et hoc signum... quod nos frontibus eorum damus... Pax vobiscum."

Am I correct in supposing that this form is to be thus recited in the plural, while the minister is giving the salt and immediately following, the sign of the Cross, to the first person, then proceeding to administer salt and sign of Cross to the rest, in silence? That sentence is a bit complicated, but what I mean is that the plural form is used for the first person, but the others are silently administered to?

After the Baptism itself the published form reads: " Ad linteolum candidum et candelam; Sac. Accipite vestem candidam, accipite lampadem ardentem." This of course indicates that the whole prayer is to be recited but in the plural. Are the cloth and candle to be given to each one individually?

You may wonder why I do not write to the periodical which published the form. Slightly red in the face I confess that I typed out the form some years ago neglecting to note whence it came. It was not until recently I had occasion to use it and saw the difficulty. That " Pax vobiscum " seems out of place too, since the Ritual places it between the giving of the salt and the following prayer.

Resp. 1. If nothing was done to furnish certainty that Bertha would effectively discontinue her marital life with Titus, Sempronius simply had no other choice than to deny her the reception of baptism. Her intended continuance in unlawful wedlock with Titus is altogether incompatible with her worthy reception of the sacrament of baptism just as much as the harboring of such an illicit intention would deprive her of the right to receive absolution in the sacrament of penance. One may even question whether it was prudent to confer baptism upon Lucy unless she gave definite assurance that she would not seek to enter marriage with anyone else contrary to any of the Church's laws. If such assurance was had, then of course Lucy could be admitted to baptism with the other catechumens.

2. It must be assumed that it is fully granted to employ the ordinary's permission to use the plural form even in such instances for which the Roman Ritual indicates that the form is to be pronounced *singulariter singulis.* The Roman Ritual directs that the form be repeated for each individual candidate for baptism in the various instances listed in the query, that is, when the blessed salt is administered (Ordo Baptismi Parvulorum, Tit. II, cap. 2, n. 7), when the sign of the holy cross is traced on the forehead of the candidate (*Ibid*, n. 8), when the white garment is presented (*Ibid.*, n. 24) and when the burning candle is offered to be held by the candidate or the sponsor (*Ibid.*, n. 25).

In as far as the recitation of these forms can practically be accomplished simultaneously with the ceremonial actions themselves, very little can be gained in the saving of time by using a plural form. For that reason one may well adhere to the direction of the rubrics and forego the use of the privilege [?] to employ the plural form *(in plurali pro pluribus)*. But, if the plural form be used, it surely will not be necessary so to arrange its pronouncement that its single recitation be completed only when one arrives at the last of the candidates for the administering of the corresponding ceremonial action. The form will be pronounced in an unhurried but straightforward manner while the priest begins the corresponding ministration to the first of the candidates. Regardless of the number of the candidates to whom he may be able thus to administer the specific ceremonial act during the recitation of the pluralized form, the priest may well continue the ceremony with the remaining candidates apart from any new pronounciation of the form that would accompany the act if both of them were employed individually for each candidate. In the contemplated circumstances there is surely a moral union between the action and the verbal form that lends it its sacred meaning and efficacy.

It may be noted that the one exceptional case in which the rubrics do not direct that the form be employed *singulariter singulis* whenever some ceremonial act accompanies it is had when the priest imposes upon the first candidate the end of the stole which hangs from the priest's left shoulder and then, in leading this candidate (whom the others follow) into the church, says simply *in plurali pro pluribus:* " Ingredimini in templum Dei, ut habeatis partem cum Christo in vitam aeternam. R. Amen." The various orations which are recited without the accompaniment of some ceremonial action as well as the parting salutation which follows the completion of the baptismal ceremonies are of course readily adaptable for use *in plurali pro pluribus*. Thus, without any repetition of the form, the priest will simply address the entire group of baptized persons: " Ite in pace, et Dominus sit vobiscum. R. Amen."

Book Reviews

THE CONCEPT OF SACRED THEOLOGY. By Rev. Joseph Clifford Fenton, S.T.D. The Bruce Publishing Company, Milwaukee. 1941. Pp. xiv + 276. Price, $3.00.

There is a mounting interest in theology in the world of to-day. To aid those who are professionally and culturally interested better to appreciate the nature and the characteristics of this discipline we need a clear concept of sacred theology. Unfortunately we had no work in the English language on this subject. The present volume fills this gap. Its author is well known from his excellent book *The Theology of Prayer* which placed the whole of the English-speaking world in his debt, as the *Dublin Review* remarked. His newest publication will have no less success because its makes available to the American student not only the content of continental writings but is a very valuable contribution to the science of theology itself.

The book is divided into fourteen chapters. The reader gets an excellent information on the function and necessity of sacred theology (Chapter I), on the Subject Matter, the certitude and equipment of this discipline and of its scientific character (II-VIII). Chapter IX gives a bird's-eye view of the different opinions, systems and schools. The last four chapters contain a brief history of sacred theology. Although the author remarks that he did not intend even a complete outline of this historical side of his subject, theologians will be obliged to him for this survey because it is up to date. The much neglected post-tridentine period has never received a better description. Here we have not only a classification of writers and treatises by schools, but we receive a masterly analysis of the teaching of these theologians. The modern period puts the accent mainly on theology in America.

The book is charmingly written. The style is clear and winning, and the description is so full of interest as to carry the reader along without effort. In his introduction the author tells us that the present volume is a development of a doctoral dissertation completed ten years ago at the Angelico in Rome. His work proves that he is a brilliant disciple of his great teacher Father Reginald Garrigou-Lagrange.

THE ETHICS OF TOLERANCE, APPLIED TO THE RELIGIOUS GROUPS IN AMERICA. By Ira Eisenstein. New York, King's Crown Press. 1941. Pp. x + 87.

The problem discussed in this booklet is indubitably of great importance and the approach chosen by the author very commendable. He begins by opposing to " tolerance " what he calls the principle of equity. Tolerance implies something of condescension, of voluntarily waiving rights some group has in regard to others. This is not the right attitude, neither when it is considered from a moral angle, nor when projected against the background of American life and philosophy. Equity demands that individual idiosyncrasies, be they of persons or of groups, be respected while at the same time the common good of the nation has to be preserved. It is a psychologically sound idea that individuals of different nationalities and different creeds may meet on the common ground of American patriotism and nonetheless preserve their peculiarities.

Unfortunately, the author is misled, in carrying out this idea, by his misinterpretation of religion. To him, American patriotism is also a religion, simply because everyone believing in his country holds " holy " certain things and notions. The " sacra ", as the author says are to him, apparently, the essentials of religion. He is right, of course, in speaking of " secular faiths ", as they are realized e. g. in Communism and Nazism, because these ideologies have a definite eschatological tendency. To speak of patriotism as a religion, however, seems to contradict all correct conception of the latter.

There are other misunderstandings too, especially in regard to the position of the Catholic American citizen. Basing his statements mainly on a remark once made by the Most Reverend Archbishop of New York, in regard to the mission of Myron Taylor, the author contends that Catholicism entails a political allegiance to Rome. He overlooks however the obvious fact that this so-called political allegiance can have no practical importance, since the *cittá Vaticana* is hardly able to pursue any truly political aims. There is no danger of a Vatican imperialism or any such thing. The author has no clear idea of the nature of Catholicism nor of the position of the Holy Father as a sovereign.

It is a pity that the essentially sound ideas of the author are spoiled by such evident errors. Also, it would have been desirable to found the principle of equity on a clear recognition of the inalienable dignity of the human person and man's natural rights.

SOCIAL WELFARE IN THE CATHOLIC CHURCH, ORGANIZATION AND PLANNING THROUGH DIOCESAN BUREAUS. By Marguerite T. Boylan. New York, Columbia University Press. 1941. Pp. xii + 360.

It seems very natural that Marguerite Boylan after more than a quarter of a century, pioneering and organizing in two diocesan agencies of Catholic Charities, Hartford and Brooklyn, should want to give to us a permanent record of the development of these programs. This she does with completeness in reference to the development in the Diocese of Brooklyn to which she devotes Part II of her book. In elucidating the methods employed in meeting the problems of coordination and integration in a diocesan welfare program, she expresses belief that while providing for decentralization in the administration of the individual units, centralized control is necessary in order to insure uniformity of service and a high standard of performance.

Part I traces briefly the beginning of central agencies of Catholic Charities in various dioceses throughout the country indicating some of the factors which played a part in their origin, including trends in public welfare organization, the development of Protestant and nonsectarian social agencies and the desire of Catholics for the creation of a medium through which the Catholic viewpoint on vital social questions could be expressed, as well as the protection of the spiritual welfare of their fellow Catholics.

Part III is devoted to a general discussion of some present problems with which diocesan agencies of social welfare are confronted, such as personnel, professional training, lay participation on boards and committees, interpretation and finance, research, cooperation in community movements and social action. To the reviewer this is the most interesting section of Miss Boylan's book. It is here that the author does not merely review quantitatively the activities of agencies from published sources, but offers some evaluation of certain features of these programs.

In the chapter on personnel and training is expressed gratification at the increasing number of young priests who are being trained for social work. At the same time she expresses a concern because they sometimes become executives over night, before they have had an opportunity to become seasoned by experience in the ranks. "Gradually they (the priests) are replacing the most qualified lay leaders in the field, who have realized that broader opportunity for them lay outside the Catholic organization.

". . . One of the important functions of priests associated with Catholic Charities is the interpretation of the program to their fellow priests in the diocese. Unless the director is himself possessed of convictions, base upon a rounded knowledge and understanding of the field of social work, he will not be able to instill a sense of conviction in others. This knowledge and understanding comes only through study, experimentation, and consultation with authoritative standards and authorities themselves. It does not come through a sixth sense. Sometimes we find a priest or a religious in an important administrative position, who is either totally out of sympathy with the program or temperamentally unsuited to the work or who, because of ill health or old age, is unable to carry on all the duties and responsibilities entailed in the office . . . Because of lack of understanding of the full import of such a situation, it sometimes happens that the interest of the many—the common good—is sacrificed to the interest of the individual."

The author has, on the whole, relied on published sources. In the Appendix summaries of the work of each diocesan agency of Catholic Charities are presented. This information was collected during 1937-39 through personal visits, interviews, and correspondence.

The task undertaken in adherence to the title, *Social Welfare in the Catholic Church*, was a huge one. The author in bringing together many of the scattered developments in the coordination of the charities of the Church has made a real contribution.

SOCIAL DOCTRINE IN ACTION. By Right Reverend Monsignor John A. Ryan. New York, Harper and Brothers. 1941. Pp. 297.

As Monsignor Ryan explains, this is not a biography but rather a survey of the origin and development of his social ideas and of his attempts to make these ideas effective in the solution of the difficult social and economic problems of our age. In this compact and well-written volume it is possible not only to get a summary of the thought of the author but also to see how well the majority of his ideas have been carried out in actual legislation. The average Catholic, and many a priest too, will be surprised to note the support which Monsignor Ryan has enjoyed throughout his career from the official representatives of the Catholic Church in this country and abroad. Some non-Catholics and a noisy minority of fellow Catholics often attacked Monsignor Ryan as a radical, even as a possible Communist. Yet it is evident that he simply applied the traditional teaching of the Church in regard to the social question and from the beginning of his career was encouraged in his social and economic studies by his ecclesiastical superiors. To some it may still be a surprise to learn that Monsignor Ryan wrote the famous Bishops' Program of 1919, a clear indication of the respect and honor in which he was held by the American Hierarchy.

In the history of social and economic reform it is extremely rare that a man who has devoted his life to the cause of social justice lives to see so many of his ideas accepted by his co-religionists and fellow-citizens. Even in the realm of economics, it is interesting to note that the most intelligent of modern economists have come to accept the theory of over-saving and under-consumption as the key-weakness of our present economic system, a theory which the author many years ago took over from John A. Hobson and elaborated upon and popularized during his long career.

In a brief review it is not possible to summarize the social thought of John A. Ryan. It is embodied in the traditional teaching of the Church, in the Papal Encyclicals, and in a host of pamphlets published by the National Catholic Welfare Conference.

In the difficult times which lie ahead it is instructive to examine the manner in which Monsignor Ryan was able to combine in a perfect unity a sentimental and practical loyalty to the land of his ancestors, Ireland; an absolute loyalty to his Church and to the Holy Father; and a loyalty and practical citizenship as an American far beyond that of the average citizen. His career is an excellent refutation of the charge, still made at times, that a Catholic has a divided allegiance and that an attachment to the land and culture of one's ancestors makes one any less an American.

Social Doctrine in Action, is a survey of the progress of social and economic reform in the United States over the last half-century as well as a summary of the principles on which future action must be based. It continues that union of sound ethics and sound economics which justly has made the author's earlier books so popular and so authoritative.

THEIR NAME IS PIUS. By Lillian Browne-Olf. Bruce Publishing Co., Milwaukee. 1941. Pp. xv + 382.

There are two ways of writing history. One is to present evidence which will lead to definite conclusions; the second is to state a thesis and then to bend facts into a supporting argument. The author of *Their Name is Pius* has chosen the latter method. She leaps lightly over generations and gathers into her book's scope the biographies of five Pontiffs. She lumps them together because they choose the name Pius, and presents faces of their characters, works and oppositions which induce the reader to accept them as connected in more than name. The author presents a not-too-awkward support for her thesis in an interesting manner and her book should achieve a wide circulation.

Trained historians, however, will gag on many of the superlatives with which the book is liberally sprinkled. Generalizations, too, are frequent and there is a tendency to rush the reader prematurely into conclusions which are then used as the basis of further argument. It is not exactly true to say that the book is mildly hysterical rather than calmly historical, but its style does have an air of tension about it, which, while it carries the reader easily along, lowers the book's historical rating. Perhaps the sense of breathlessness which pervades the book is due to the author's recent entrance into the Catholic Church and her consequent awe of the greatness of the men and movements she found within it. The general reader will like the book, and at its end he will find himself convinced of the greatness of the five Popes Pius.

Book Notes

To the man who loves books, a new edition of *The Imitation of Christ* is always a welcome Christmas gift. Dr. Edward J. Klein has prepared a new edition of Richard Whitford's translation and added an introduction which will delight the scholar and general reader alike. Readers of the REVIEW who enjoyed Monsignor Henry's scholarly dissertations of a few years ago, and the communications they elicited, will particularly welcome the appearance of this new edition. Much learning and painstaking scholarship have gone into the making of this fine edition of a timeless book of devotion. It is worthy of highest commendation. (Harper & Brothers, New York City. 1941. lxix + 261. Price, $3.00.)

Those who do not read French will find Dom Thomas Hanley's *Marriage and the Family*, a translation from the French of Dr. Jacques Leclercq interesting and informative. It is somewhat more discursive than Father Anthony Ostheimer's *The Family: A Thomistic Study in Social Philosophy*, and considers some aspects which Father Ostheimer did not consider germane to his subject.

A great deal of critical research, however, has gone into the volume, and the translator has added footnotes and references to American works that make it more valuable to the reader in this country. The chapter headings are: The Principles and Social Importance of the Family, The Nature and Conditions of Marriage, Chastity—Guardian Virtue of the Family, Free Love Ethics, The Birth Rate and Birth Control, Woman in the Family and in Society, The Child in the Family and in Society. (Frederick Pustet Co., Inc., New York City. 1941. Pp. xx + 395.)

There is no need to tell priests that Christmas cards have come to have very little of the Christian spirit of Christmas. A word to the congregation early in December, before the Christmas cards are bought, may encourage the people to give due consideration to the pictures and sentiments on the cards they send. There is no excuse for sending non-Christian cards. A number of Catholic publishing houses and religious institutions are issuing artistic cards that convey the true meaning of Christmas. It is fitting that we priests lead the way by sending cards that are Catholic in word and spirit, if we send any at all, and that we encourage our people to do the same.

An excellent Christmas remembrance for the small boy or girl is Frances Margaret Fox's *Legend of the Christ Child.* (Sheed & Ward, New York City. Pp. x + 81. Price $1.50.) Miss Fox has selected seventeen of the legends, mostly from the apocryphal books, and dressed them in a style that will be pleasing to most children. The Christmas legend of the robin's red breast which differs from the Passion legend, the fun-loving olive tree, the juniper and holly tree, the legends of the Christ Child and the sparrows, the animals on Christmas eve, the Christmas spider, are all included. The book is printed in blue and red, and illustrations by Mildred Elgin add to its pleasing appearance.

Priests in country parishes who like to putter about a garden will derive a great deal of pleasure and information from *Bible Plants for American Gardens* by Eleanor A. King. (The Macmillan Company, New York. Pp. xiv + 203. Price $2.00.) From hints in this book and a little effort a biblical plant garden could be set out which would create a great deal of interest in a rural community and stimulate Christian doctrine and biblical reading.

One of the shorter paragraphs will give an idea of the manner of treatment. " Rue (*Ruta graveolens*), one of the plants mentioned by Jesus in His rebuke of the Pharisees, is a perennial, shrubby plant, one of the old, pungent medicinal plants. It makes a beautiful edging for garden or walk and is a fine house plant. It prefers a soil with some lime, grows from two to three feet high, and bears yellow flower heads from June to August. It is propagated by seeds or by division in the Spring."

The N.C.C.M. (1312 Massachusetts Ave., N.W., Washington, D. C.) has issued twenty of Karl Rodger's explanations of Catholic beliefs and practices under the title *I Love God and Apple Cider.* These tracts were originally sent out on cards to non-Catholics by the Catholic Information Society of Narberth, Pa. Most priests have heard something of the Narberth Movement. We recommend that our priest readers obtain a copy of *I Love God and Apple Cider,* read it, and consider if it would be helpful in their convert work.

Father H. J. Schroeder's translation of the *Canons and Decrees of the Council of Trent* will not replace the original Latin text for the theologian or the seminarian, but it will be a very helpful book for the rectory library and for those quoting the canons in an English article or theme. It is a companion volume to the author's *Disciplinary Decrees of the General Councils*, published in 1937. The Latin text, given in the second part of the book, is that of the Neapolitan edition of 1859.

Priests will find this translation handier than the Latin in checking canons and decrees, and will have the advantage of the Latin text in the same volume. Father Schroeder is to be congratulated upon making " Trent " accessible to those who do not read Latin. The translation is well turned, the format of the book excellent. (B. Herder Book Co., St. Louis, Mo. 1941. Pp. xxiii + 608.)

Monsignor Fulton Sheen's *A Declaration of Dependence* contains some very fine logic which will probably receive very little attention in these days when every effort is being made to stir up emotions and lull the intelligence of citizens. The theme of the author is that " The Declaration of Independence asserts a double dependence: dependence on God, and dependence on law as derived from God." In the chapter " What We are Fighting For ", he points out the hypocrisy of inveighing against dictators as evil yet insisting in all other matters that there is no essential difference between right and wrong, good and evil.

The cause of the present war, Monsignor Sheen points out, is the abandonment of the Divine Law by men in power and nations. This is not new, but the author marshals his facts well and presents them in cogent and appealing language. It is a book that every priest will find profit in reading. (Bruce Publishing Company, Milwaukee, Wis. Pp. vii + 140.)

There is a tendency in the non-Catholic world to believe that the age of sanctity is past, that sanctity and piety cannot exist in the modern world. Dartmouth sociologist John Mecklin's *The Passing of the Saint* puts this thinking or imagining into print and demonstrates that they do not understand the nature of sanctity. Since many do not believe that Christianity is a divinely-revealed religion or in the divinity of Christ, this is not at all surprising.

Catholics know what sanctity is and would like to advance in holiness. A helpful book for beginners on the road to perfection is Father Edward F. Murphy's *Hand Clasps With the Holy.* (Catholic Literary Guild, Ozone Park, N. Y. Pp. 246.) The author presents an outline of the lives of twenty-three saints and the actress Eve Lavallière. He makes the reader acquainted with the saints in their "lesser phase" to be better prepared for the truism, "since we are as they were, so we can become as they are". The stories are told in short paragraphs that make for easy reading and allow the book to be picked up for a few minutes at a time.

Prayer in a Modern Age by the President of the University of Dayton, Father John Elbert, S.M., also has for its purpose the advancement of the reader in personal holiness. His method, however, is quite different from that of Father Murphy who presents aspects and incidents from the lives of the saints and allows his readers to draw their own conclusions. Father Elbert treats the subject of prayer scientifically, and shows how it fits in with our modern ideas and way of life. The eleven chapters treat of the meaning, power, purpose and prerequisites of prayer; humility and faith as the supports of prayer; prayers of adoration, thanksgiving and petition; mental, vocal and liturgical prayer; prayer and work, and "The Status of Prayer in Our Day". *Prayer in a Modern Age,* however, is more popular in style and method than Dr. Joseph Fenton's book on the same subject, *The Theology of Prayer.* Both books will be helpful additions to study club libraries.

In the Shadow of Our Lady of the Cenacle tells the story of the Cenacle from its beginnings in this country in 1892 to the present time. The author Helen M. Lynch, Religious of the Cenacle, was interested in writing a souvenir history for the friends of the Cenacle rather than a historic study. Trivial incidents are treated with the same detail and fervor as the more important accomplishments, which will irritate the historian but will likely please the sympathetic friends and benefactors of the religious. Since it is the first volume to give the complete story of the American foundation it will have a certain value for church historians. (The Paulist Press, New York City. 1941. Pp. xiii + 249.)

The Fruitful Ideal by Fr. Maximus Poppy, O.F.M., is a factual survey of the three orders of St. Francis in the United States. It is really three brochures bound into one small volume. Part I (Pp. 32) is concerned with the First and Second Orders. The Rule of the Friars Minor is given, followed by a listing of the houses of the three families making up the Order of the Friars Minor and the Poor Clares. Part II (Pp. 83) gives the rule of the Third Order Regular, lists the provinces, foundations and congregations, the communities of Franciscan Sisters and the schools, hospitals and institutions in their charge. Part III (Pp. 111) is a Report on the Third Order Secular of St. Francis in the United States, submitted to the organization's Fifth National Congress. Father Poppy gives the Rule of the Third Order, its organization and National Constitution, followed by a National Directory arranged according to states.

This is a reference book that any pastor interested in the Franciscan Order will want for his library. It represents a vast amount of painstaking investigation and research, and Father Poppy is to be congratulated upon a worth-while task well done. (B. Herder Book Company, St. Louis. 1941.)

A very valuable pamphlet is *Reading to Save the Home* by John C. Rawe, S.J., published by The Queen's Work, St. Louis, in collaboration with the Catholic Rural Life Conference. The pamphlet is a bibliography of five- and ten-cent pamphlets on homemaking, home-building and productivity in homes. Pamphlets issued by some sixty publishing houses are listed, including State and Federal publications. About 70 pamphlets are listed on Cooperatives: Rochdale Principles in Marketing and Buying, and some 16 titles on Credit Unions. Several copies of this pamphlet should be in the library of every study club that is interested in sociology and economics.

Books Received

THE STORY OF A HUNDRED YEARS. Saint Mary's Church, Medina, New York. 1940. Pp. 125.

A DECLARATION OF DEPENDENCE. By the Right Reverend Monsignor Fulton J. Sheen, Ph.D., D.D., Litt.D. Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. vii + 140. Price, $1.75.

THE FOURTEEN STATIONS OF THE CROSS. By the Reverend Henry Frank S.T.B., Saint Cloud, Minnesota. Saint Anthony Guild Press, Paterson, N. J. 1941. Pp. 39. Price, 10c.

CRIMINOLOGY. A Scientific Study of the Modern Crime Problem. By the Reverend Eligius Weir, O.F.M. Introduction by Father Flanagan, Founder of Boys Town, Nebraska. Institute for the Scientific Study of Crime, Joliet, Illinois. 1941. Pp. xviii + 329.

CATHOLIC PRACTICES. By Canon F. E. Pritchard. Pp. 20. *Lights of Home.* By Frances MacBride. Pp. 20. *The Apostle of the City.* Saint Philip Neri. By the Reverend J. Leo McGovern. Pp. 20. The Catholic Truth Society, London, England. 1941. Price, twopence each.

NAZISM AND CHRISTIANITY. By the Reverend John A. O'Brien, Ph.D. Pp. 39. *Confirmation.* By the Reverend E. P. Reynolds. Pp. 31. (Price, 10c). *The Rights of the Oppressed.* By the Right Reverend Monsignor Martin J. O'Connor. Pp. 27. *Freedom Defended.* By the Reverend John F. Cronin, S.S., Ph.D. Pp. 25. *The Purposes of Our Eucharistic Sacrifice.* By the Reverend Gerald T. Baskfield, S.T.D. Pp. 25. *The Case for Conscience.* By the Reverend Thomas Smith Sullivan, O.M.I., S.T.D. Pp. 25. *The Catholic Notion of Faith.* By the Reverend Thomas N. O'Kane. Pp. 32. Our Sunday Visitor Press, Huntington, Indiana. 1941. Price, 15c each; quantity rates.

THE DILEMMA OF SCIENCE. By William M. Agar, Ph.D. Sheed & Ward, New York City. 1941. Pp. xvii + 140. Price, $2.00.

IN THE SHADOW OF OUR LADY OF THE CENACLE. By Helen M. Lynch, Religious of the Cenacle. Introduction by the Very Reverend Edward J. Walsh, C.M., LL.D., Litt.D. The Paulist Press, New York City. 1941. Pp. xiii + 249. Price, $2.00.

THE CONCEPT OF SACRED THEOLOGY. By the Reverend Joseph Clifford Fenton, S.T.D. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. xi + 276. Price, $3.00.

PHILOSOPHICAL PSYCHOLOGY. A Text for Undergraduates. By the Reverend Raymond J. Anable, S.J., Ph.D. Fordham University Press, New York City. 1941. Pp. xxii + 254. Price, $2.00.

FRIENDS AND ENEMIES OF HAPPINESS. By the Reverend Albert H. Dolan, O.Carm. The Carmelite Press, Englewood, New Jersey and Chicago, Illinois. 1941. Pp. 36. Price, 15c.

MY DAILY READING FROM THE NEW TESTAMENT. Arranged by the Reverend Joseph F. Stedman. Confraternity of the Precious Blood, Brooklyn, New York. 1941. Pp. 575. Price, 35c.

MY DAILY READING FROM THE FOUR GOSPELS. United into one continuous narrative. Arranged by the Reverend Joseph F. Stedman. Confraternity of the Precious Blood, Brooklyn, N. Y. 1941. Pp. 288. Price, 25c.

A LITTLE CHILD'S CONFESSION BOOK. With prayers, directions, and an examination of conscience suitable for children in the lower grades. By the Reverend Aloysius J. Heeg, S.J. The Queen's Work, Saint Louis, Missouri. 1941. Pp. 12. Price, 3c; $2.25 per hundred.

The Franciscan Message in Authentic Texts. A Manual for Interpreters of the Franciscan Message. Edited by the Reverend Maximus Poppy, O.F.M. B. Herder Book Company, Saint Louis, Missouri. 1941. Pp. 67. Price, 40c.

The Fruitful Ideal. A Factual Survey of the Three Orders of Saint Francis in the United States. By the Reverend Maximus Poppy, O.F.M. B. Herder Book Company, Saint Louis, Missouri. 1941. Pp. 111. Price, paper, $1.50; Cloth, $1.50.

Prayer in a Modern Age. By the Reverend John A. Elbert, S.M. Ph.D. The Catholic Literary Guild, Ozone Park, New York. 1941. p. 185. Price, $1.25.

Supplement to a Reading List for Catholics. Edited by John M. O'Loughlin, Assistant Librarian, Boston College. The Catholic Library Association, Scranton, Pennsylvania. 1941. Pp. 35. Price, 15 cents.

Saint Salvator of Horta. Translated and Adapted from the Italian by the Reverend Leonard D. Perotti, O.F.M. Pp. 29. *What the Mass is for You.* By the Reverend Gordon Krahe, O.F.M. Pp. 32. *Man of Peace.* By the Reverend Marion A. Habig, O.F.M. Pp. 35. Saint Anthony Guild Press, Paterson, New Jersey. 1941. Price, 5c each.

School Year Religious Instruction Manual. For Teachers of Catholic Children Attending Public Schools. A Course of Study for Grades I and II, Pp. 38; for Grades III, IV and V, Pp. 46; for Grades VI, VII and VIII, Pp. 44. The Saint Anthony Guild Press, Paterson, New Jersey. 1941. Price, 10c each.

The Story of American Catholicism. The History of the Catholic Church in America. By Theodore Maynard. The Macmillan Company, New York City. 1941. Pp. xv + 694. Price, $3.50.

Christ, You and Routine. With Discussion Outline. By the Reverend Richard L. Rooney, S.J. Pp. 44. *Reading to Save the Home.* A Key to Practical Pamphlet Literature for Homemaking, Home Building, and Productivity in Homes. With a Bibliography of Five and Ten Cent Pamphlets. By the Reverend John C. Rawe, S.J. Pp. 68. *Courtesy in Christ.* With Discussion Outline. By the Reverend Richard L. Rooney, S. J. Pp. 44. *Is Rural Life the Answer?* By the Reverend Anthony J. Adams, S.J. Pp. 40. The Queen's Work, Saint Louis, Missouri. 1941. Price, 10c each.

Colored Catholics in the United States. By the Reverend John T. Gillard, S.S.J., Ph.D. The Baltimore Press, New York City. 1941. Pp. x + 298. Price, $3.00.

Canons and Decrees of the Council of Trent. By the Reverend H. J. Schroeder, O.P. B. Herder Book Company, Saint Louis, Missouri. 1941. Pp. 608. Price, $6.00.

Sweet Sacrament We Thee Adore. (Taken from "Ewige Anbetung" by Reverend Iso Walser, O.S.B.) Benedictine Convent of Perpetual Adoration, Clyde, Missouri. 1941. Pp. 63. Price, 10c.

Daily Companion for Secular Oblates of Saint Benedict. Benedictine Convent of Perpetual Adoration, Clyde, Missouri. 1941. Pp. 84. Price, 15c.

The School of Love. By the Reverend John A. Kane. Saint Anthony Guild Press, Paterson, New Jersey. 1941. Pp. xvi + 171. Price, $1.50.

Summa Cosmologiae seu Philosophia naturalis generalis. By the Reverend Frederic Saintonge, S.J. Imprimerie de Messager, Montreal, Canada. 1941. Pp. 546.

A Companion to Scripture Studies. By the Reverend John E. Steinmueller, S.T.D., S.Scr.L. Joseph F. Wagner, Inc., New York City. 1941. Pp. x + 478. Price, $3.85.

The Christian Calendar and the Gregorian Reform. By the Reverend Peter Archer, S.J. Fordham University Press, New York City. 1941. Pp. xi + 124. Price, $3.50.

Hi, Gang! Friends of My Grammar School Days. By the Reverend Daniel A. Lord, S.J. The Queen's Work, Saint Louis, Missouri. 1941. Pp. 168. Price, $1.00.

THAT MADE ME SMILE. By the Reverend Daniel A. Lord, S.J. The Queen's Work, Saint Louis, Missouri. 1941. Pp. 170. Price, $1.00.

FAMILY LIFE IN CHRIST. By Therese Mueller. The Liturgical Press, Collegeville, Minnesota. 1941. Pp. 32. Price, 10 cents per copy.

VENITE ADOREMUS! The Divine Office for Christmas Adapted to Parish Participation. By the Reverend Philip Thomas Weller. Pio Decimo Press, Saint Louis, Missouri. 1941. p. 16. Price, 10c. (Rates on quantities.)

A LIGHT TO MY PATHS. By the Reverend Peter Lippert, S.J. English Version by Sister Mary Aloysi Kiener, S.N.D., Ph.D. Frederick Pustet Company, New York City. 1941. Pp. 274. Price, $2.50.

AN HISTORICAL SKETCH OF SAINT JOSEPH'S PARISH, MAUMEE, OHIO. By the Reverend Joseph I. Hartmann, M.A. 1941. Pp. 79.

WHY WORRY! The Christian's Privilege and Duty of Trust in God. By the Reverend William Lawson, S.J. Pp. 24. *The Magdalen.* By the Reverend J. L. McGovern. Pp. 20. *Some Arguments for the Existence of God.* By the Reverend William Cuthbert Donnelly, S.J. Part I, pp. 24; Part II, pp. 47. The Catholic Truth Society, London, England. 1941. Price, twopence each.

ALL THE DAY LONG. Bishop James Anthony Walsh Cofounder of Maryknoll. By Daniel Sargent. Longmans, Green & Company, New York City. 1941. Pp. xi + 259. Price, $2.50.

THE EMANCIPATION OF A FREETHINKER. The Autobiography of Doctor Herbert Cory. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. xx + 313. Price, $3.00.

THE CHRISTIAN LIFE CALENDAR FOR 1942. Arranged by the Reverend William H. Puetter, S. J. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Price, $1.00.

HER SILENCE SPEAKS. By the Reverend John S. Middleton. P. J. Kenedy & Sons, New York City. 1941. Pp. xi + 134. Price, $1.00.

ENGLISH POLITICAL PLURALISM. The Problem of Freedom and Organization. By Henry M. Magid. Columbia University Press, New York City. 1941. Pp. 100. Price, $1.25.

HIPPOCRATIC MEDICINE. *Its Spirit and Method.* By William A. Heidel. Columbia University Press, New York City. 1941. Pp. xv + 149. Price, $2.00.

COLOR AND LIGHT IN PAINTING. By Roland Rood. Edited by George L. Stout. Columbia University Press, New York City. 1941. Pp. ix + 299. Price, $3.25.

THE ANDOVER LIBERALS. *A Study in American Theology.* By Daniel Day Williams. Kings Crown Press, New York City. 1941. Pp. x + 203. Price, $2.00.

LA FOI CATHOLIQUE. *Un Catechisme.* Livre Premier pour Les Classes Primaires. Livre Deuxieme pour Les Classes Intermédiaires. Livre Troisieme pour Cours Supérieurs et Cercles de Controverse. Translated from the English by The Religious of the Presentation, College Rivier, Nashua, N. H., under the supervision of Very Reverend Canon Vandry of the Grand Seminary of Quebec. P. J. Kenedy & Sons, New York City, New York. 1941. Pp. 110; 234; 366.

THE METHODOLOGY OF PIERRE DUHEM. By Armand Lowinger. Columbia University Press, New York City. 1941. Pp. 184. Price, $2.25.

THE ISNEG FARMER. By Morice Vanoverbergh, C.I.C.M. No. 4 of Vol. III of the Catholic Anthropological Conference Publications. Catholic University of America, Washington, D. C. Pp. 281-386. Price, $1.50.

THE FALL OF THE NAPOLEONIC KINGDOM OF ITALY. By Reuben J. Rath, Ph.D. Columbia University, New York City. 1941. Pp. 247.

HUNDREDS OF CHURCHES—BUT ONLY ONE IS CHRIST'S. By Martin J. Scott, S.J. America Press, New York City. Pp. 24. Price $4.50 per 100.

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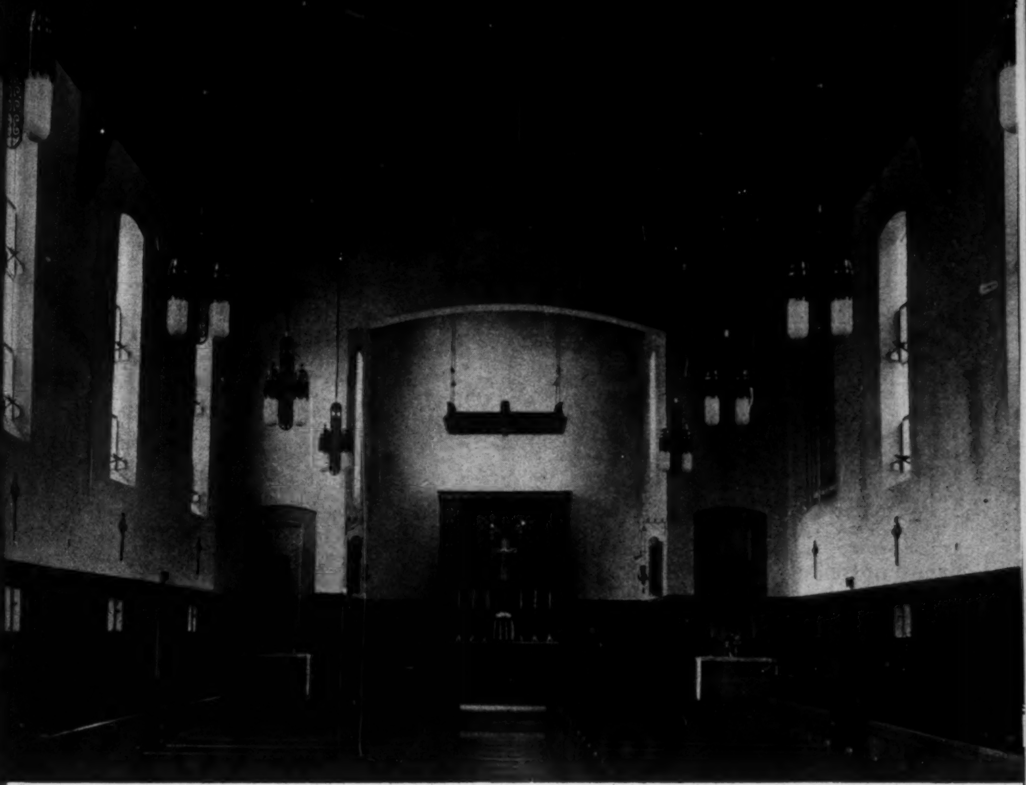

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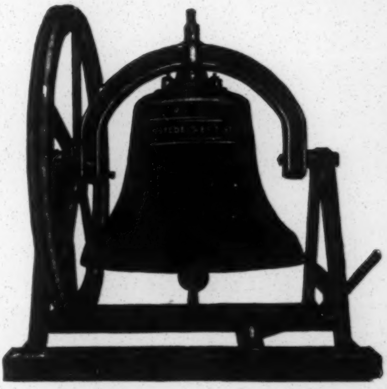

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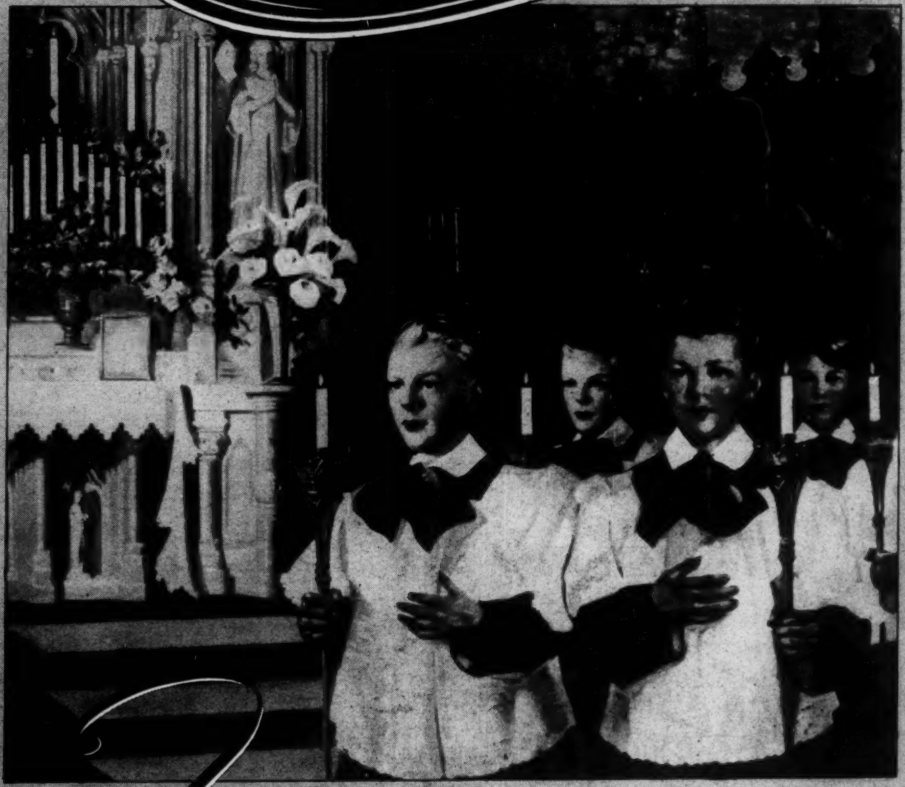

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